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Sitz im Leben

A Community Publication of Princeton Theological Seminary

Vol. III, Issue 1

November, 1985

SGA and Faculty Meet With Board

Elisa Diller

On October 7 students and faculty members met with the ad hoc committee of the Board of Trustees working on investment guidelines. The purpose of the meeting was to discuss both the student and faculty resolutions passed during the past academic year regarding the Seminary's investments in South Africa. Rebecca Brenner, SGA moderator; Floyd Thompkins, ABS vice-president; and David Mosoma, a Th.M. student from Pretoria, South African represented PTS students. Peter Paris, Charles West, and Daniel Migliore represented the faculty. Rebecca Brenner stated, "As students, we went to represent the spirit of the December 1984 SGA resolution in person. We also wanted to know how the Board's broad investment guidelines, which were published in the March 1984 *Alumni News*, would translate into specific ethical investment decisions."

The student/faculty delegation was told that the ad hoc committee would be working for the next six months to establish specific ethical guidelines for investment. George Piercy, chair of the committee, said that there were no specific guidelines right now and requested "positive input" from the group. Other committee members include Roger Hull, Norman Pott, and Robert Bohl. Brenner stated that the SGA plans to submit written comments to the committee and requested that students interested in the issue contact SGA members.

Brenner's reaction to the meeting was "We were grateful for the chance to meet in person with the committee. I feel we had a hearing but am not sure we were really heard." According to Brenner, the students who met with the ad hoc committee came to specifically discuss the Seminary's invest-

ment policy regarding South Africa. Unfortunately, the committee wanted to discuss the issue of ethical investment in general as opposed to the specifics of South Africa. Brenner noted that the delegation attempted to "keep the meeting on track" regarding the issue of South Africa but had a difficult time doing so. Although Brenner was pleased that the meeting "finally took place," she stated she was uncertain about the outcome. She also expressed her frustration with the committee's reluctance to deal with the student/faculty resolutions. She summed up her reaction to the meeting by saying, "One great way for the Board to avoid responsibility is to keep talking about what its arena of responsibility is."

Seminary Retreat Not A Snooze

Lori C. Patton

Along with about a hundred other members of the seminary community on the morning of Oct. 5, I made my way to Camp Beisler Retreat Center, following a long winding road through mist-shrouded, fall-colored hills and tiny, English-style villages in northern New Jersey. Meanwhile, seated shoulder to shoulder in the back of my car, a junior, a middler, and a senior took the opportunity to catch up on some sleep—a symbolic start, thought I, for an all-seminary retreat! This "omen," however, proved to be inaccurate. Fellowship there was in plenty, and the retreat struck this participant more like a much-needed vitamin shot in the arm than an attack of narcolepsy.

The retreat offered a chance to play in the sun and hike in the woods, to eat, drink, and be merry, and to sing and worship together. But perhaps the highpoints of the day were the lectures given by Dr. and Mrs. Moffett and Dr. Roberts, along with the small group discussions which followed.

As advertised, the theme of the retreat was "Building a Spirit of Community," and this problem was addressed in the morning by Dr. and Mrs. Moffett in a study of Philippians. Dr. Samuel Moffett began by pointing out that for Paul there is no building of community without a willingness to be committed absolutely to Jesus Christ. Paul's recipe for community is concern plus commitment plus joy. Mrs. Eileen Moffett then took us through Philippians 2:1-11, noting that expressions of love (for God and for one another) are the foundations for community, and that the prerequisite of community is humility, thinking more of others than of yourself. The secret of community, as outlined in 2:5-11, is that Christians can manage the humanly impossible demands of humility and community because we are in Christ—we must be governed by our new nature which starts to become ours when we are in him. Dr. Moffett drew our attention to the fact that the only real obstacle in this process is the self. In

chapter three, Paul warns against self-righteous pride in its three varieties: legalism (pride in the law), perfectionism (pride in the self), and libertinism (pride in breaking the law). Any righteousness we may have is ours in Christ, being from Christ, and stops when we're out of Christ. Dr. Moffett then offered some practical suggestions out of the missionary community for how to build a spirit of community among Christians: 1) make a list of all the good qualities of the Christians you don't like; 2) make a list of your criticisms of them, then read Romans 2:1; 3) ask "Are my inward reactions to these people such as I would like to explain to Christ?"; 4) when criticisms are made to your face, write them down rather than answering them right away, and think; 5) think and pray about problems before discussing them with others and write down your thoughts; 6) if you do argue and get angry, ask yourself if it's righteous indignation (anger rationalized for your own

(Continued on page 5)

Editorial:

Please Don't Shoot the Editors— They're Doing the Best They Can!

When he heard that we had been selected by the SGA as the *Sitz im Leben* editors for this academic year a friend remarked, "You'll be lucky if you make 25% of your readers happy in any given issue." We're not greedy. We'll settle for 15% on the first go-round.

Pleasing people and reporting the news are not necessarily synonymous, we realize, and we did not undertake this editorship *purely* for amusement. We owe a great deal to Stowell Kessler for his emphasis on reporting events on campus even at the risk of alienating some elements of the campus community. And we are committed to broadening the opinions represented here by conscientious efforts to obtain the views of a variety of groups at the seminary.

But the bottom line is that this is a volunteer effort. With the exception of the editors (who split the magnificent sum of approximately \$800 for all this fun) everyone who writes for the *Sitz* is a volunteer, taking time out of his/her busy schedules because he/she chose to do so (*thus far*, we've used hardly any blackmail or threats of violence at all). Naturally then, those who work for the paper and submit articles are much more likely to see their perspective in print than those who merely grumble because they haven't been represented.

Staff meetings are open and are announced through the *Wineskin*, posters, and announcements in the cafeteria. If you have a perspective which you feel needs to be presented, please join us. If you can't make a meeting but have an idea for an article, talk to an editor—we have not as yet had to go into hiding. We welcome your presence, your work, and your constructive criticism. But remember, we can't print it if you don't write it. So welcome to *Sitz im Leben*!

Smaller Junior Class Shows Standard Make-Up

Thomas Cross

The junior class at Princeton Theological Seminary, while sporting smaller enrollment figures, retains a demographic configuration very similar to other junior classes of recent years. According to the Office of the Registrar, the class of 1988 features only 137 Master of Divinity students, down from 147 last year.

However, this is the only characteristic of the new class that radically distinguishes it from other classes in recent memory. As in the previous two years, one-third of this fall's juniors—45 students—is female.

In addition, the new students display a typically wide range of ages, with the youngest being 21 and the oldest being 65. The mean age for the M.Div. class of 1988 is 26.7 years, indicating a relatively young class.

The entering students are predominately Presbyterian; the Presbyterian Church U.S.A. claims 98 juniors, or over 71% of the class. This represents a proportion of Presbyterians consistent with the previous two years.

A total of 32 different denominations are represented (as compared to 33 for the class of 1986).

The entering juniors hail from 30 different states. Pennsylvania has provided more students for the new class than any other with 24, while California, a close second, follows with 19 students. Nine New Jersey residents are starting here this fall.

(In the spirit of Jonathan Swift, we would like to introduce "A Modest Proposal" as a regular feature of the *Sitz*. Do you have a modest proposal to make?)

A Modest Proposal

Brad Weaver

There are times when seminarians feel the urgent desire to leave a lasting memorial expressing their heartfelt emotions towards the illustrious institution that nurtures and prepares them for their future in the real world. Desktops and bathroom walls are but two mediums for the expressions of such deep emotions. But these mediums are not as enduring or far reaching as may be desired (for which I am grateful.). For those frustrated statement-makers out there, take heart.

Inebriated sources, close to the floor, have advanced a modest proposal concerning the installation of a radio-telescope transmitting/receiving dish majestically atop Miller Chapel. Consider the possibilities, if you dare.

Imagine, if you will, "The Miller Chapel Program," beamed weekly to those shut-ins unable to attend in person. Just the thing to inspire the conscientious seminarian not quite prepared for that CHO1 precept or not quite finished with that paper.

Why stop with the seminary community and the surrounding area? Visualize the entire world, and any intelligent life that may be listening from distant locations, being enriched and enlightened. (Those life-units interested in forming an Inter-Planetary Missions Group should have met with Prof. Richard Pearson on the farm of Mr. Wilmet in Grovers Mills, NJ at 9:00 p.m. Oct. 30.)

Groups interested in Peace issues would have the opportunity to track the latest in killer satellites and report their positions to concerned individuals. And in the event of the unthinkable, there would be the early warning aspect to consider.

Foreign students would have the chance to view the news from home and experience services in their native tongue. Those planning to go into missions could utilize the dish to brush up on those languages.

Educational programming on topics ranging from counseling and pastoral care to Hebrew-Made-Easy and many others dealing with inter-personal communication could be made available to supplement the knowledge imparted through this institution. Give it some thought.

We need your creative talents.

Poetry—Short Stories—

Graphic Arts—Photography.

Contact Lori Patton or Lisa Diller

"Vital Statistics" About Your Student Government Representatives

Rebecca Brenner

Rebecca Brenner, the senior class rep and moderator, is a Pennsylvania/New Jerseyan who worked as an employee benefits consultant before coming to PTS. This is Rebecca's third year on SGA, and she is concerned particularly with authentic human existence in *this* community which professes Christ. Rebecca hopes to head for a rural New England parish after this year.

Brian Paulson, serving as rep-at-large and vice-moderator, hails from Los Angeles. We kid Brian about surf-theology! An MDiv middler, serving his first year stint on SGA, Brian wants to devote his energies to curriculum review, coordinating students who sit on faculty committees, and impacting the seminary's investment policies. "I'm particularly interested in a dialogue of faith with international politics."

Emily Duncan, MDiv middler representing her class, and a Missourian, chairs planning board. Emily coordinates the master calendar for student groups' activities and facilitates monthly planning meetings. This is Emily's second year on SGA; the "survival guide" happened again this year, due to Emily's efforts.

Fred Mendez, MDiv senior, rep-at-large and SGA clerk, is a native New Jerseyan who knows especially the "sitz im leben" of exit #5 of the NJ Turnpike in Burlington. Before coming to PTS, Fred worked in the field of mental health, which he left because he realized there is enough craziness in the "normal" world to keep him busy. Fred wants to know how *you* feel and what's happening; maybe we can bring more health to the PTS community.

Ann Palmerton, MDiv senior from California, serves in the capacity of Treasurer for the second year in a row. Some of us are gluttons for punishment, although Ann insists with her sunny smile that the hard work of managing the student activities fees has its rewards.

Andre Alston, president of the Association of Black Seminarians, represents ABS to SGA. A middler, Andre is also the Treasurer of the National Conference of Black Seminarians. He is concerned with the seminary's positive involvement in world issues, particularly South Africa and Third World countries. Andre is originally from Brooklyn, NY.

Hermie Clemente represents the International Students' Association to SGA. Hermie is from Manila, Philippines, where he is a minister in the United Methodist Church. A recipient of an ecumenical fellowship from

the WCC, Hermie is enrolled in the ThM program at PTS; his concentration is Pastoral Theology.

The Women's Center representatives to SGA are **Susan Schilperoort** and **Taryn Hillary**. Susan is an MDiv senior from Washington (state), who currently works in a bilingual (Spanish-English) Presbyterian church. Taryn, also an MDiv senior, also wears the hat of assistant manager at the TBA. An animal lover from New York City, Taryn has a peculiar affinity for liturgical dance and Gordon Lightfoot (in that order).

[Elections were held on Oct. 14 and 15 for Junior Class rep., married students' rep., and one rep-at-large, but results were not yet available at press time—ed.]

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So, what does SGA do anyway?

- We are the stewards of a portion of the student fees.
- We coordinate activities of all "special-interest" student groups on campus.
- We represent student concerns to the PTS administration, faculty and sometimes the Board of Trustees.
- We address issues, large and small, of student life on campus.
- We meet every Tuesday from 12:40 to 1:20 p.m. in the SGA room on the third floor of the Mackay center. Our meetings are public, and you are invited to attend.

The Association of Black Seminarians (ABS)

Keith Page

The Princeton Chapter of the Association of Black Seminarians (ABS) is organized to deal with the many issues which black seminary students face. Black students at Princeton Seminary are confronted with an institution which sees them as a minority group. The curriculum of this seminary is primarily geared to socially white, upper-middle-class churches that are historically resistant to issues of discrimination, poverty and civil rights. We as black students are not only here to find the true meaning of the Christian life, but also to determine how the majority of the church universal receive the Gospel of our Lord. We bring with us a host of religious traditions which we feel are rich, vibrant and meaningful, not only for us, but also for others. How can we integrate these traditions with seminary teaching that does not emphasize them? ABS deals with educating the seminary community to the identity and needs of black students. Further, we also seek to realize our own individual and corporate identities. ABS also emphasizes fellowship in which we are able to strengthen and minister to one another.

This organization is not exclusively for black students. As our constitution states, ABS is for all who seek to relate the "liberating word of the Gospel of Jesus Christ" for our present era. To accomplish this goal, ABS has planned several worship services during the year, events for Black History Month (February), and various times for fellowship and discussion of issues.



Some SGA members: l. to r., SGA clerk Fred Mendez, moderator Rebecca Brenner, treasurer Ann Palmerton, Susan Schilperoort of the Women's Center, and vice-moderator Brian Paulson. (photo by Thomas Cross)

Thoughts on South Africa

Edwin Stern

Perhaps the most obvious way to look at South Africa is to see it as the last bastion of a dying system of European racism. It has only been a few decades since the British were bearing the "white man's burden" in an empire on which the sun never set, the French were bringing culture to benighted natives, and American society was segregated not only by custom but, in many states, by law. South African apartheid, it might seem, fit comfortably into that vanished world, but is terribly out of place (should we say "out of date"?) in the present. With the end of the Portuguese empire in Africa and the establishment of black rule in Zimbabwe, South Africa stands alone, the last standard-bearer of white rule in the Third World. By this view, Ronald Reagan's evident sympathy for the South African government might be explained by the fact that he grew up in the days when white rule was the norm rather than the exception.

But there are problems with this perspective. Historically, apartheid may be seen not as an expression of South Africa's unbending resistance to decolonization, but as South Africa's own distinctive version of decolonization. The Bantustan system, a key element of apartheid, was created contemporaneously with the great wave of African independence in the late 50s and early 60s. While Britain was granting independence to Ghana, Nigeria, Kenya and Tanzania, while France was doing the same with Senegal, Mali, Niger and Algeria, South Africa was preparing to grant independence to Transkei, Bophuthatswana and other "homelands" within its territory. What would be left was a white country, like Britain and France, which had previously ruled various black countries, but now coexisted with them on a basis of equality.

Ah, but there are important differences, are there not? For one thing, the plan involved stripping millions of blacks of their South African citizenship and making them citizens of their tribal "homelands" even if they lived and worked nowhere near those homelands. It involved a system of detailed and rigorous racial discrimination in which everyone was officially classified "white", "black", "Indian", or "colored", with accompanying restrictions on travel and social interaction that are becoming more familiar to us now that American reporters are paying more attention to them. And, of course, the idea of an "equal" relationship between South Africa and the Bantustans, when South Africa held the whip hand, both in military and economic terms, was preposterous.

But is that last really a difference? Did decolonization really produce an equal rela-

tionship between the former colonial powers and the new nations? Certainly the legal relation has changed. France still has a few small colonies that are not colonies but "Overseas Departments" with the same status as departments in France proper, including representation in the French Senate and Assembly. Of course, they are far outnumbered by French legislators. Fifty years ago, if there had been a real parliament of the French Empire or the British Empire, the "mother countries" would have been outnumbered by the colonials, and legislative priorities would have been very different. It is not surprising, is it, that the imperial powers preferred to grant their colonies independence rather than granting them an equal voice in imperial affairs. In this sense, considering the great military and economic influence of the colonial powers even after independence, decolonization can be viewed as a convenient form of disenfranchisement.

The United States was way ahead of Europe with this idea. Being in a position to be the dominant power in the Western Hemisphere, the U.S. did not seek colonies but, starting with the Monroe Doctrine, proclaimed its intention to defend the nations of the

hemisphere against outside interference. If the nations of Central America were U.S. colonies, they would have recourse to the U.S. political system to call for redress of grievances. As it is, their lives are dominated by U.S. decisions, but, in their efforts to influence those decisions, they are effectively disenfranchised. Perhaps they are more like Bantustans than we would like to admit.

Of course, there are countries other than the United States that exercise power in a way that can be described as imperial without the old political accouterments. There is the overwhelmingly military imperialism of the Soviet Union which, without the Red Army, would have little economic leverage on Poland or Afghanistan. There is the more sophisticated economic imperialism that the Japanese have mastered since the loss of their military empire in World War II. But it is only the United States that has the military and economic resources to exert the kind of dominance on a global scale that South Africa exerts on a regional level. Only we have shown the potential to do to the whole world what South Africa is doing to its own people. I hope that is not the reason for Reagan's sympathy.

Building Plans Unveiled

Elisa Diller

Within the next two years major building renovations and new construction will take place on the PTS campus. In an interview with Mr. William Lawder, vice-president for financial affairs, the *Sitz* received a look at renovation plans for the upgrading of campus facilities.

The first phase of the plan will occur with the renovation of Stuart Hall. "This is a must for obvious reasons," said Lawder. Work on Stuart will begin in earnest in May 1986 and "must be completed by August 1986," stated Lawder. The first and second floors of the building will retain the same number of classrooms although one of the classrooms on the second floor will have movable chairs and the other will be an elevated, bowl-like classroom arrangement. The third floor, formerly the Speech Studios, will contain eight classrooms. The basement will have three classrooms as well as a much-needed locker room and lounge for off-campus students. The building will also have an access ramp as well as an elevator installed.

Construction on the new multi-purpose building will begin in spring 1986 and will be finished by August 1987. The four story building (plus basement) will be built on the

site of the staff parking lot, behind the Campus Center. The lower level of the building will contain the computer center and other service offices. The first floor will house the Speech Department while the second floor will contain speech and homiletics classrooms. Administrative offices as well as the admissions office will be housed on the third and fourth floors. After the building is completed the first floor of Hodge Hall will revert to dorm space Lawder said.

In order to accomodate parking needs, the parking lot between the Center for Theological Inquiry and Mercer Street will be expanded. In addition, a new air conditioning plant will be built to serve the new building, the chapel, administration building, and the Campus Center.

The total cost of all new construction and renovation will total approximately \$11 million, Lawder stated. The \$3 million renovation of Stuart Hall will be funded through bequests and gifts. The cost of the multi-purpose building and all other construction will be approximately \$8 million which will be paid for through a bond issue and fund raising campaign.

(Retreat - Continued from page 1)

satisfaction)?; 7) pray every day for the people you don't like, pray to see them as Christ sees them; 8) remember that the newest (or oldest) ideas are not always the best; 9) pray, believing that God will work out the problem in true Christian fellowship. Mrs. Moffett concluded with a moving story about how some Christian students in Seoul helped to build a community in a shantytown on the outskirts of the city.

In the afternoon, Dr. J.J.M. Roberts spoke on the subject of "Spiritual Development," and again, the emphasis was on focusing on the divine will, rather than on the human self. Noting that Christianity is not a self-help program, Dr. Roberts began (after a brief but entertaining disclaimer) by redefining some common terms, e.g. "personal spiritual development" as allowing the Spirit of God to work in us, and "spirituality" as God working through us to transform our lives. Referring to Paul's instructions to a young minister in I Timothy 4:7b-16, Dr. Roberts said that growth in faith requires exercise and attention to detail, and that it is a long-term process, lasting through life. We often want a

quick fix and look very closely at ourselves, hoping for immediate results from our devotions, but this "navel-gazing" is self-defeating. Over the long haul, habitual patterns in life (such as the regular habits of worship and prayer which Jesus maintained) do make a big difference, affecting one's whole life because they *are* habitual. Yet, spiritual development is not merely an individual, personal process: our relations with the people around us are very important. In I Samuel 23:15-18, Jonathan strengthens David's hand in God when David is in the wilderness in fear of Saul. We need to ask ourselves what our impact is upon our friends: do we strengthen them in the Lord, even if only by an encouraging word? There are times when God seems absent, when there is no explanation for God's actions; we may think we know what God intends for our life, and then "God screws us up." We ask "What now?" and want an immediate answer, but part of the process is learning to wait for God's good time. Reading of similar experiences in the Bible, such as in the book of Job, can prove helpful. Furthermore, though we cannot let intellectual attainment take the place of God in our life and ministry, de-

votional life is not a substitute for intellectual efforts. God requires our best efforts, for we are to serve God with our *whole* being, and prayer and illumination of the Holy Spirit go with but do not replace the life of the mind. Also, our devotional life must affect the rest of our life, or else it is as vain as sacrifice without justice. It is important to think about our *total* response to God when we think about our devotional life, and not *act* as though our prayer and study are unconnected to our lifestyle. Most importantly, we need to be obedient: there is no spiritual growth without the pain and sacrifice of obedience, and if we make obedience our goal, the spirituality will come.

Out of an advance registration of 150, an estimated 115 (of which about 100 were adults) actually came to the retreat, and there seemed to be quite a bit of diversity in the group. For a slightly jaded senior, the day was a refreshing and invigorating experience, a chance to recover priorities and almost-forgotten enthusiasm. Anyone who would like to see more retreats like this one—either later this year or next year—should talk to his/her deacon.

The Gadfly

Stowell V. Kessler

It is always smart to avoid annoying sacred cows. It is a better course to say only nice things, soothing things. But alas there is always somebody who wants to raise questions. "O seer go away!" Soon!

C.P.E.—Clinical Pastoral Exploitation. The program is a wonderful program. The results are wonderful. The supervisors are wonderful. And yes, the students all lined up to grow, are wonderful.

Now let us be clear from the beginning. **C.P.E. is a sacred cow.** It is just so wonderful that nobody but a fool would throw mud on that parade.

Still in the midst of all that wonderfulness is a small little bit of a problem. Maybe you never noticed it all snuggled down under that wonderfulness.

"A laborer is worth her or his hire" (Luke 10:7). A few years ago the federal courts ruled that state institutions could not hire inmates to work for a few cents an hour. **One state mental hospital was giving patients the opportunity to work for eighteen cents an hour.** "Work," they said, "was therapeutic." It gave the patients a sense of worth. And, in addition, they said that this eighteen cents an hour could purchase cigarettes and candy. It was the ruling of a federal judge that such an arrangement was a violation of the federal statutes against **SLAVERY!**

Now perchance someone will step up and argue or suggest that this is not work at all. Rather they may say it is education. Well to that we must quickly point out that field education is certainly education; and yet each student in field education gets paid. Keep in mind that they get paid above minimum wage. Even at 18 cents an hour C.P.E. students would receive \$72.00 for the required 400 hours. Yet they receive not one cent. Further, they pay \$300.00 tuition.

Now perhaps someone will say SHUT UP Stowell! *After all students seem quite willing to participate in the program as it is.*

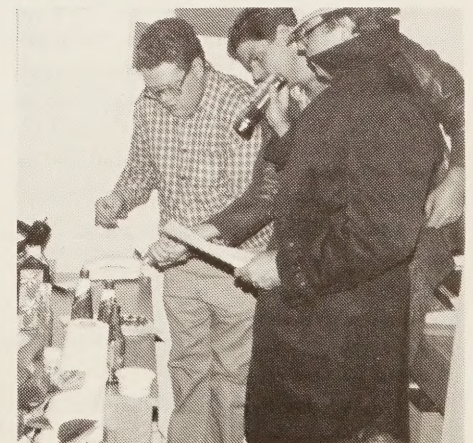
Perhaps it is a matter of the C.P.E. programs not really needing students. Anyone who was at "C.P.E. night" on October 17, 1985 can attest to the obvious competitive and almost hawking approach to recruitment. Evidently these hospitals and institutions are quite anxious to secure students! What is it that Lane Kirkland says? It goes something like this: **Anything worth working for is worth getting paid for.**

Don't let anyone play the "you don't understand game" with you. C.P.E. is providing a cheap labor force. Real cheap. Think of it this way. If you have to give up Field Ed money of \$1,800.00 or \$2,400.00, or a summer job to take C.P.E., and pay transportation, meals and tuition then by taking an

average of costs you are paying \$7.00 an hour to deliver each of 400 hours of professional services. Now if the federal courts called 18 cents an hour slavery what do you think they would call *minus* \$7.00 an hour?

Of course we are students. We come and go. You can't say anything because they will say you don't have a pastoral attitude. It is part of our hazing!

What did Jesus say to his disciples when he sent them out for their Clinical Pastoral Education? Oh yes. I know. He said, "Be wise as serpents and innocent as doves."



Getting their exorcise—PTS students "exorcise" Bert Moore's room of the spirit of a famous PTS alumnus.

Pastor as Pastor

Nansi Hughes

There is an interesting process of self-definition going on in the environs of PTS. One of its earmarks is the phrase, "The Pastor As. . ." The Pastor as Evangelist, the Pastor As Prophet. No doubt, there is a push for The Pastor as Fundraiser. A friend of mine, seeing me behind the cafeteria serving counter, suggested "The Pastor As Potato Pusher". This, I believe, is going a bit far. But it serves to mark the trend: where in all this self-definition do we see The Pastor As Pastor? I have no desire to start any new courses or lectureships; and I must confess that this article is neither well-researched nor well-documented at this time. Anyone wishing to roast me over the coals for the following article will undoubtedly be able to find just reason for doing so. Nevertheless, I do want to raise a fairly serious question concerning our task as pastors, and open it up for public discussion.

My basic text is Ephesians 4:11-13: "And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ, till we all come to the unity of faith and the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ. . .". The first thing to be noted is that all of these functions are appointed by Christ Himself, for the purpose of edifying the members of Christ's church, His body, that we might be perfect in our knowledge of Him, perfect in our fullness before Him. Parallel with this is the call to equip the saints for their various ministries within the body of the Church functions which, just like ours, have been appointed by Christ. What do we mean by 'edification'? Customarily, it means to build up and strengthen the church and/or the soul in faith and holiness. In other words, we, as ministers of Christ, are there to be His hands in the task of strengthening the church. We are there for His people. The next question is, 'Who are His people'? Frankly, this is a question into which I don't want to get right now. However, I would suggest that for a pastor, as PASTOR, the people to whom we are entrusted are our congregations, the local body for whom we

have direct responsibility. The cry is raised, 'But what about the rest of the world?' The cry is well taken; as a Christian, I have a responsibility and duty in the world to strive for the healing and peace of all people of the earth. Yet I would suggest that in the defined and limited role of pastor (which is just one of my roles as a Christian), my duty lies in the equipping and edification of the people before me, encouraging their growth, their gifts, and their God-given capacities. Which brings us to another aspect in the Ephesians passage: the delineation of tasks within the body of the church.

Paul separates and defines some functions of the church in Ephesians 4:11 when he states that "some will be apostles, some prophets. . . some pastors. . ." A pastor is not, de facto, a prophet. Nor is she, de facto, an apostle. The spiritual gifts delineated in this passage are different, and should be used appropriately by those to whom they have been given. If God has not ordained me as a prophet, I should not presume to be one. (Note: A person with a social conscience is not the same as a prophet, and to confuse the OT or NT gift of prophesy given to some with the injunction towards justice and mercy given to all is exegetically improper.) Neither is the role of 'watch-dog of social conscience' necessarily a part of the pastor's job description. Justice and mercy are definitely part of the christian's job description, but the proclamation of these qualities, per se, is not what makes a pastor, 'pastor'. Nor is The Pastor As Missionary and Church-Planter necessarily an appropriate description for the necessary quality of 'pastor'. These more appropriately belong to the person blessed with the gift of apostleship. If, in His wisdom, God decides to grant me a multitude of spiritual gifts for the equipping and edification of the body, among them the ministries of Pastor, Apostle, and Prophet (a powerful and rare combination!), then I am truly blessed and should exercise those functions wholeheartedly. But exercising those functions if they are not my God-Given gift is, on my part, misdirected energy at best, and presumptuous pride at worst.

What IS a pastor, then? What is our

function in the body that separates us from other functions? Again, the following are just incomplete thoughts, and I am sure to have left out something desperately important. But for starters, we are told that a pastor is someone who is spiritually mature, who has his/her life in good righteous order. It is someone who cares for the spiritual growth and maturation of the 'flock' given him/her. It is someone who labors in the word and doctrine, a phrase in 1 Tim 5:17 which I would connect somehow with our Reformed ordination into the Word and Sacrament. It is someone who shepherds his/her flock by spiritual and physical example, in humility. By the reference to the laying on of hands by the elders found in Acts, I would suggest that the pastor should be spiritually mature enough to see the gifts given by God to the people around him/her, and to so encourage the members of his/her congregations that these members might grow and mature in their various functions in the body—some being teachers, some prophets, etc. For in truth, every need which the church has, has been supplied by God in the church. If we look around, the prophets are there, and the teachers, and the apostles. And the fundraisers. And even other pastors. It isn't our purpose to BE the prophets or teachers or apostles, but to be these people's pastors (*our purpose*)—their shepherds, working diligently under the Spirit to build them up and strengthen them through the Word and by example to become perfect daughters and sons of God, and the strong church which God desires. It is not for us, necessarily, to be in the lime-light, but to be the strong undergirding of the church, helping the church to grow strong in all her gifts, until she is perfect in the fullness and knowledge of Jesus Christ. Pastor as pastor. It's a big job. Are we up to it?

*Why is time that which eludes us most?
That about which our lives must form?*

*Forcing into a humanmade framework that
which was given in love into our keeping, no
matter the choice, for far beyond the puny
boundaries of our limited understandings.
Even that, time, that we think to have captured
and tamed, perhaps even to have created, eludes,
shortchanges, and confounds us even as it fades
into meaningless in the face of the greater
Love.*

—Elisabeth W. Farley

Sitz im Leben

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Sitz im Leben

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Jane Dempsey Douglass

by Peter Larson



Photo Courtesy of PTS Office of Public Information

When we think of God, what imagery comes to mind?

In her inaugural address Oct. 23, Dr. Jane Dempsey Douglass examined two of the theological metaphors used by Calvin: God as enemy and God as mother.

"Recently historians have called attention to the existence of a strong patristic and medieval tradition of female metaphors for God," said Douglass. "Scholars are beginning to ask what happened to that tradition in the Protestant Reformation, but no one has self-consciously attempted to answer that question."

Although Calvin felt more comfortable with the dominantly male imagery of the Bible, he defended the use of female images through which God chose to reveal himself, said Douglass. These images include God as a woman in labor (Isaiah 42:13-14), God as a mother pelican (Psalm 102:6), and Christ as a mother hen, gathering her brood of chicks (Mt. 23:37-8).

In his commentary on Isaiah, Calvin argues strongly in favor of female imagery, against those who might be offended by it. Writes Calvin: "If it be objected, that God is everywhere called 'a Father,' . . . and that this title is more appropriate to him, I reply, that no figures of speech can describe God's

extraordinary affection towards us; for it is infinite and various. . ."

Other female imagery for God is found in Hosea 11:3, where Yahweh is described as a loving parent, said Douglass. Calvin makes it clear that this image could refer to a mother, as well as a father, and alludes to another metaphor found in Deuteronomy 32, in which God protects his people like an eagle flying over its young.

Both Calvin and Luther responded strongly to female metaphors in the Bible which fit "the traditional stereotype of maternal nurture and protection of the young," said Douglass. For Calvin, the image of God crying out like a woman in labor (Isaiah 42) is interpreted as Christ giving birth to the church. Calvin writes: "By this metaphor he (God) expresses astonishing warmth of love and tenderness of affection; for he compares himself to a mother who singularly loves her child, though she brought him forth with extreme pain."

A final passage from Isaiah 49:15 compares God to a woman, suckling a child. "Thus he did not satisfy himself with proposing the example of a father. . . but in order to express his very strong affection, he chose to liken himself to a mother," writes Calvin in his commentaries.

Biblical images can easily become idola-

trous, however. Calvin was careful to point out that such finite images do not really describe God. They are a form of "babytalk," said Douglass, which God has used to reveal something of his nature to humanity.

Although God is described in the Bible as wrathful, angry and hostile, these images for Calvin are only metaphors, said Douglass. The image of God as enemy, ". . . serves a pedagogical device to impress sinners with the awesome meaning of their liberation from sin and to arouse gratitude for God's love revealed in Christ," she said.

Dr. Douglass is the first woman to be named to an endowed chair at Princeton Theological Seminary. She was educated at Syracuse University and holds graduate degrees from Radcliffe College and Harvard University. She joins the seminary faculty as the Hazel Thompson McCord Professor of Historical Theology, teaching church history. Dr. Douglass is the author of three books, including, "Women, Freedom and Calvin," published this year by Westminster Press. She is an ordained Ruling Elder in the Presbyterian Church (USA), and a former president of the American Society of Church History. She is married to Gordon K. Douglass and has three children.

Wilson Meets With PTS Students

by Lori C. Patton

At 4:30 P.M. on Nov. 14, William H. Wilson, Moderator of the 197th General Assembly of the Presbyterian Church (USA), met with a group of M.Div. students and faculty in the Oratory to speak to students face to face and to listen to their concerns. Wilson had also spoken at the Chapel service that morning and had addressed a larger group at 1:30, but this was an opportunity to exchange views with some of the faculty and students of PTS in an informal setting.

Wilson began by relaying an experienced minister's advice to seminarians: 1) You can't convince people that God loves them unless *you* love them. 2) If you're not

prepared to have your heart broken, re-examine your call to ministry. 3) Recognize that we live in an age when most laypeople are well-educated and know that a faith which cannot be proved by reason is not necessarily unreasonable. 4) Cultivate real *care* for the people in the parish. 5) We live in an age when the God of Luke—the God who runs out to meet you—needs to be preached often and often.

Wilson then gave us a description of what he senses across the church as he travels and talks with the people in many areas. 1) People *want* to know more about the unique aspects of our Christian faith. 2) For most

(Continued on page 2)

Editorial

Returning Student Housing or Would You ask Your Mother to Share a Dorm Room?

OK, so it's no great revelation that we're getting older every year. The revelation is, however, that we're getting older *before* we come to seminary. Statistics gathered concerning this year's Junior class show a mean age of 26.7 years, with 50% of the class spending at least two years out of college before entering seminary. Fully one third of the entering class has spent more than 5 years out of school. What does this mean for the ministry, and in particular, what does this trend mean for PTS?

As far as we're concerned, the breadth of life experiences which second career people bring to the ministry can enhance the understanding of clergy for the problems that their congregation members face. But the positive things which second career students bring to the ministry are often balanced by the frustrations which they experience when attempting to readjust to student life.

One of the most difficult parts of coming back to school as a single adult is giving up one's own home or apartment in order to live in a dormitory room. For some people, this is not a problem (such as the Elder Editor who considers it a three-year vacation from shopping, cooking, and cleaning bathrooms). But for others, trying to make a dormitory room seem like home is a rough transition (not to mention the problem of furniture storage for three years). Although on one level everyone understands the necessity of providing married students with apartments, the reality is that older single students need homes too.

To make life even more difficult, the Seminary expects that unless you are working on campus or taking summer school, you will leave campus housing both during the summer and during school breaks. This is simply an impractical schedule for the older student who does not have the option of going home to Mom and Dad. As one 32-year-old male Middler expressed it: "I don't have anywhere else to go. This *is* my home. but the Seminary still expects me to live my life like I just graduated from college simply because I'm not married."

The Committee on Women and Church Ministry has forwarded to the Seminary administration a report which deals with the returning student housing problem. We urge careful consideration of report recommendations and implementation of real changes in housing policies. No one wants to be unreasonable. But the trend towards older students demands that humane revisions be made in Seminary housing policies in order to meet the needs of an increasingly older PTS population.

(Wilson - Continued from page 1)

Presbyterians, the Church is experienced as the mission of the local church, so the parish minister is where the action is taking place, where our ministry meets the people. Mission depends on the parish ministry. As a corollary to this, Wilson noted that the sense of drawing back from social activism which many people detect in the church today might be the result of laypeople not knowing their faith well enough to feel confident about taking it into the world: the social gospel requires people well-grounded in their faith,

he said and suggested that a return to a strong teaching emphasis is required to build up such a grounding again. 3) Often, a ministry is judged by the quality of the sermons, so these need attention, but the minister is also a role-model—sooner or later, *who you are* as a person and in your life will be your best sermon, will best communicate the faith to a congregation. 4) We now have 19,000 ministers and their families, people who don't have a pastor themselves and should; pastoral care for church professionals and their families should be a major priority.

The Breakfast Jam

by Brad Weaver

It is the rare seminarian that is fortunate enough to avoid the infamous 8:00 AM class. This semester the list of less fortunate students include the 170 or so enrolled in OT01, as well as those in half-a-dozen somewhat smaller but no less important classes and precepts.

Is it possible to accommodate those persons wishing to have breakfast before their class meets in the morning? Anyone who has experienced the lines in the early morning hours knows the answer. And when the seminary is host to the various groups that pass through, the problem is compounded. In an effort to ascertain what could be done, I talked to Mr. Craig Cunningham, Food Service Director.

The increase in the number of 8:00 a.m. classes is a major contributor to the problem. This, in combination with the physical restrictions of the serving area, makes it difficult even to get a cup of coffee and a doughnut before class.

The food service is aware of the problem, but faces a number of restrictions on what can be done to alleviate the problem. It is difficult to expand the hours of the cafeteria beyond the 9:00 hour due to the dependence upon student labor. The student workers have their classes to prepare for. Preparing hot foods to be ready at an earlier hour would entail overtime for the cooking staff.

Mr. Cunningham said it would be possible to open the serving line for those wishing a continental breakfast at 7:00 or 7:15 with no difficulty. Hot foods would still not be ready until 7:30. Yet this appears to be a reasonable approach to the problem that can be implemented immediately and at no extra expense. The *Sitz im Leben* hopes this action will soon be forthcoming in order to deal effectively with this difficulty.

The concerns raised by students included the process of care for candidates at seminary, the *use* of career counselling center reports, the problems facing clergy couples, the need for church-wide studies and education materials on human sexuality, the issue of bilingual education, job prospects, and the huge debts with which many students graduate and have to begin their ministry. Wilson didn't offer any easy answers, but he listened, sympathized, and asked questions, and the students were left with the feeling that they had been heard.

Thoughts on the Soviet Union

by Edwin Stern

I recall reading a newspaper article last summer, in which the number of fatalities in this year's aircraft accidents was compared to those of previous years. The author noted that the data covered the whole world, except for the Soviet Union, which does not release information about aircraft accidents. I recall reading also of a hunger strike by Andrei Sakharov's son-in-law in front of the Soviet embassy in Washington, protesting the fact that since Gorbachev's accession to power even the monthly letters from Sakharov, which had been their sole source of communication, were no longer arriving. Sakharov was confined to the city of Gorky, an important city, the third largest in European Russia, but one that is, as the press often notes, closed to foreigners.

There is a pattern to such items. David K. Shipler was for several years a Moscow correspondent for the *New York Times*. He wrote a book about his experiences, which includes this striking passage: "The Russian suspicion of inquisitiveness has deep roots, as the Marquis de Custine discovered in his nineteenth-century travels, and as Maxim the Greek found even earlier when he arrived in Muscovy in 1518. Maxim, a monk, had been invited by Grand Prince Basil III to revise liturgical texts, but he was never allowed to leave, being told, 'We are in fear: thou, a man of learning, comest to us and hast seen here of our best and worst, and when thou goest hence thou wilt tell of everything.' In 1556 poor Maxim died in a monastery near Moscow. In 1977 a Moscow police lieutenant stopped a newsman from filming the giant Rossiya Hotel after a bad fire in which at least twenty people had been killed (though no official figures were ever released) and told the offending correspondent, Fritz Pleitgen of German television, 'We do not want to let foreigners laugh at our misfortune.'"

The fundamental problem facing the Soviet Union today is that of how a society built on secrecy can cope with the information revolution that is transforming the rest of the world. The development of information technology, including computers and communication satellites, is perhaps the most decisive historical turning point since the spread of printing in fifteenth-century Europe. Knowledge is power. And, in the one case as in the other, those who take full advantage of the opportunities for expanded knowledge offered by the new technology will gain many advantages.

The Soviets recognize the importance of this new technology, but they are terribly ambivalent about its use. In a society where the number of telephones is severely restricted,

the thought of providing large numbers of people with access to computer information networks is deeply disturbing.

Yet if they keep their people ignorant of what other people are doing, they will fall behind the more open societies, ultimately in military as well as economic terms. I think if they have not completely faced up to this, the fear of it is at least in the back of their minds. I think this is why Reagan's Strategic Defense Initiative (George Lucas might sue me if I call it "Star Wars") is at the top of their diplomatic agenda. There may be plenty of people saying that SDI is impractical, but on the Russian side there is the nagging fear that the Americans, with their unnerving capacity for forward leaps in technology, will come up with something that really does upset the strategic balance. And to the Russians, who have long been cutting themselves off from knowledge of foreign societies as well as cutting foreigners off from knowledge of theirs, this prospect is even more fearful than it would be to other nations.

SGA Notes

by Rebecca Brenner

The autumn "business as usual" is complete. Initial budget allocations have been decided and communicated to student groups. Three vacancies were filled in the October elections: **Kevin Wansor** was elected to serve as the married students' rep, **Diana Dressler** as the Junior Class rep, and **Ann Palmerton** as rep-at-large.

Student concerns, solicited at election time, are under consideration by SGA. In addition, they have been communicated to the Seminary Conference Committee, **Dean Massa** (who is in charge of "student affairs," and the Faculty Planning Committee. SGA encourages you to voice your concerns throughout the year.

An ad hoc committee continues work on the question of ethical investment policies. Students who serve on the various faculty committees meet with **Brian Paulson** monthly for sharing, communication, and building a stronger student voice.

SGA has placed on desk reserve at Speer the following items: 1) Charles West's paper on South Africa (please read it and comment if you are interested in South Africa issues); 2) "Trivial Pursuit," for your extra-curricular enjoyment.

The Gadfly

by Stowell V. Kessler

Do we know where we are? It is very nice to make everything that we do into sweet pink frosting religion. To gloss over our warts, to ignore or even make humorous, tragedy. To fear to speak a word that is always on the tip of our tongues, but never even whispered, that perchance the hallways may amplify our fears into audible statement.

Alcohol and drug problem. Now there you have gone and done it. Heaven forbid that we should talk about this. *Do we know where we are?* But there is a greater fear around here, than that we should by accident, talk about drugs and alcohol. The great fear is that anyone should perceive us as taking our vocational calling seriously? That we should emulate for even a moment an image of being pastors before we have to. God forbid that we should come across as moralistic or even worse, moral. That will come soon enough!

Now you know what? I am upset about this game because I have already seen the on-going destruction of alcohol and drugs here. And I am not talking about some students playing senior-senior high school by sneaking a bottle into a banquet. No what I am upset about is we are so damned worried about our laid back image of pastoral cool non-moralistic "I am a regular Joe" BMW trendy sweetness. That we are refusing to care enough about our friends who are suffering from the disease of alcohol and drugs and that we make a joke out of tragedy.

Alcoholism is a disease. It is an insidious disease that can be seen everywhere, in every nook and cranny of our attempts to forget it. *This is not a question of proper behavior. This is a question of coping. Do we know where we are? Do we know where we are going?*

Enough is enough. Do we think that when we go into the pastorate that the pressures are going to decrease? Being older here has meant that sometimes students in deep despair come knocking on your door. Alcoholism is a disease that is attacking the very ability of some students here to survive. I don't give a damn about the criticism of moralism that will meet this column. You see I'm too busy watching friends suffering from the disease. This is a serious problem. I wish that I could tell you what I have personally seen here. How some of us are hurting so bad that our very survival is at stake.

Image be damned. We must start ministering to each other. *We need to confront the myth that we can handle our drugs and alcohol, that we can stop whenever we want.* If you care about yourself then you had

(Continued on page 4)

Choose Life

by Nansi Hughes

This article is not necessarily the opinion of the Sitz im Leben staff.

"Choose life, that you and your descendents may live." Dt. 30:19.

A couple of weeks ago, my nephew, Thomas Peter, was born. I love Tom, and am very protective of him; I sometimes wonder if our desire to protect our children isn't part of that 'image of God' in which we are created—the image of the jealous God, who is zealous for justice and life? Anyway, back to the story. Thomas Peter came into the world at 8 pounds. Before his birth, we didn't know if he was a boy or a girl, so appropriate names were chosen for either sex within a few weeks of his birth. From the time of his conception to his birth, however, he was unofficially and fondly named Muffin by his aunt (me). Tom, (or Muffin, as I am wont to call him from 9 months of habit) was mine, and his parents' and grandparents' and his sister's, even before he was born. His sister (age 18 months) vacillated between not wanting him and not wanting him until he was born—at which point she fell in love with her little brother and found that she wanted him very much indeed. The rest of us vacillated between wanting him and wanting him more, and at his birth, found that we loved him just as much as his little sister did. Tom was conceived in and into relationship. He was my parent's grandchild, my sister's and brother's son, my niece's brother, and my nephew long before he ever breathed his first breath. And he was God's child, known and beloved, created and named. God didn't create an anonymous piece of flesh, but a son, Thomas Peter. God created him into relationship by the very manner of his creation. Tom is physically, emotionally, and spiritually a part of our entire family and of the larger world. At his conception, as at his birth, he was a part of us—all of us. And I believe that Tom is so special that 2000 years ago, Someone died for him so that he might live.

I heard some interesting figures the other day: 1/3 of all American children conceived are aborted. In 1982, there were 1,573,920 reported aborted children. "Aborted" means that the child never has a choice to live, grow, contribute, rejoice, or feel the growing pains of being one of God's children on earth. It does not mean, however, that the child never feels pain. "Aborted" also means that the little one is pulled apart by suction, cut up with knives and removed piece by piece, or burned alive in salt, so that others may have the choice to live their lives as they feel they should best be lived. Apparently, the nervous system in a fetus is well enough developed

between the ninth and twelfth weeks for the child to experience pain. It takes a while for a child to burn to death in salt; their faces are often contorted with pain when their corpses are removed. That is called the 'silent scream'.

I realize that this sounds pretty dramatic, but it didn't sound that dramatic while I was writing it. I'm just recounting what happens to 1/3 of our children, every day. Truth is truth, and you just can't euphemize it and be honest. Otherwise, we start calling missiles "Peacemakers" and carnage "Choice".

God made each one of the 1 1/2 million children aborted last year, and God made them into relationship, with Godself, with the parents and grandparents and siblings and aunts and uncles. But those parents, relatives and neighbors will never get to know their children, to whom they are nevertheless bound in physical, emotional, and spiritual union. There's something that rips at the very heart of creation, that denies our wholeness, when we can so easily dispose of so many of us without an uneasy conscience.

I got to thinking as I wrote this article. I now have 2 children—a niece and a nephew (Dana and Tom). It occurred to me that if my sister were 'statistically correct,' my next niece or nephew, #3, should be pulled apart. Or cut up. Or burned alive. And like I said, I'm very protective. I think I would much rather that my sister take the other option which many abortion clinics don't mention. I would much rather that she have the child, and let me take her. Because I couldn't bear to see that little one die without a choice.

If you are thinking of having an abortion, or are counselling with someone who is, please consider checking into alternative clinics, like the Alpha Pregnancy Center in Princeton. They counsel and provide support, whatever your decision. They also help with adoption procedures, aid in finding homes for unwed mothers, and provide a variety of other life-affirming activities. For more information, or if you wish to volunteer, call 921-0494.

(Gadfly - Continued from page 3)

better get help now! If we care about each other then we had better start confronting each other.

I have found that we have one friend here upon whom we can always rely—President Thomas Gillespie. Are you afraid to ask for help because you fear you will be stigmatized and that you will not be ordained? **Go tell Tom Gillespie** you need help. Sorry, Tom but we need help. Go talk with someone. Talk with Bob Sanders, or another student,

The Raptured Rat Remembered

by Rebecca Brenner

As one particularly astute PhD student queried, "Has the rat joined the rat race?"

When one begins counting rats, it's probably time, degree in hand, to leave Princeton. The new Hodge rat is my third; it has prompted the following reflections: Life here is not a hurdle to be scaled and left behind. If we cannot deal sensitively with people in the PTS community, we will not be transformed into super-pastors, out to save the world. If we are not concerned for issues NOW, where life meets us NOW, we will never be concerned about them. If we moan about inclusive language issues now, we will not go out into the world and promote gender ("sexual") equality. If we have little to do with black and international students while we are here, how will we effectively press toward the marks of civil rights and divestment as a protest against apartheid? If we are not issues people now, how will crossing the finish line at graduation make us so?

In addition, devaluing the present strikes me as a curious kind of sin. My OT-01 notes have assisted me in responsible exegesis for preaching on many occasions in the last two years. My "teaching church" experience illuminated dynamics which I've encountered in other parish situations since. Dealing with the good ole boys has equipped me for life in the real world (where there are lots of good ole boys). True, life here fails the criteria which would generate the adjective "idyllic," but so does life out there, beyond the goal line.

If the rat registers the ethos here, we need to re-think who we are, indeed to *whom* we belong, and what we do. The call comes to us where life meets us, yes even here.

(The "new" Hodge Rat was reportedly raptured on 11/15/85.)

or some faculty member. **Alcoholism is a disease. It will not go away** until you care enough about yourself and others to do something.

We really do care about you. Now is the time to deal with it, because someday someone will come to your study for help and you need to be ready to minister to them. *Do we know where we are? Do we know where we are going?* I will always be here to talk, and so are many others. We love you.

Bill Brower: Portrait of An Artist

by Anna Williamson

It was a full house that gathered in the Mackay Campus Center Theatre on the evening of November 6th. The audience was a goodly mix of students, faculty, and guests. When the lights dimmed and Mr. William Brower stepped to the podium the hush was one of pleasant expectation, expectations that were not disappointed as the story began.

For the next hour the enthralled audience watched and listened as Jackie faced with trepidation his FIRST CONFESSION, his fears spurred on by his sister Nora, and the smitten Everard danced the ice with Anna in the SKATERS WALTZ, under the calculating gaze of Tom Pendleton-Pitt. Waves of chuckles as well as full-hearted laughter emanated from the audience as the stories unfolded in the voice and on the face of the man on stage. There was something of magic in the blend of voice, face and phrases that brought the evening's performance to an end hours before the audience was ready to leave.

The Reading on November 6th was the tenth such annual event and as far as anyone has been able to tell me, all were as enjoyable as this last. In order to glean some insight into the inner workings of the Readings the Sitz decided to go to the source, Mr. William Brower.

Q. "Out of the last ten performances, which stories were your favorites?"

W.B. "The evenings when I had the best time, and had the feeling that I was achieving something that would be always pleasant to remember. In spite of the difficulty, one of them was in 1980, Lionel Trilling's OF THIS TIME, OF THAT PLACE. It takes an hour and forty minutes to read and after it was over I have to say I was amazed that it had taken so long, and I wasn't dragging my feet, I was rolling along! It took an hour and forty minutes yet instead of feeling exhausted I felt exhilarated because the story is so beautifully written and so significant. I just felt very good that night. Incidentally, the other end of the scale was perhaps my strategy to add another story to that same evening. It was a nice story but it was overkill, it was just too much. I would have been better off just reading the Lionel Trilling.

Then a story surprised me, by how well it went over, partly because of some inside jokes with some students I had been joking with all semester. That was the story called THE GREAT SCHOOLBOY BAZAAR. Of course now that I have just done my tenth reading using the two stories that friends

have said they enjoyed most you must realize that the first reading of these was also very satisfying."

Q. What is your selection process? How do you go about selecting the stories?

W.B. "That is on the one hand a very difficult, challenging process, yet also very satisfying. I am compelled to read dozens of short stories through the year, which is good for me. Gradually I have developed the evaluation process that I use. One measure is whether a story has direct quotation in it, if it doesn't chances are it won't work well. This may be good advice to people writing their own material for sermons and speeches, as well as literature.

If a story has very ornate, convoluted syntax, a la Henry James, or essay writers of the early 19th century, it won't work. The audience will have great difficulty following the story.

If a story depends for its effect on the last moments only, and very subtly and gradually builds to that powerful ending, the silent reader may have a lasting benefit, but as a reading it won't work. This is because the people will go flat and be bored and asleep before you get to that ending.

Of course emotional levels are important, a very, very subtle, pastel, conservative, story in terms of emotional content will probably die aborning, it just won't work.

One thing that is true with any artist choosing material to perform for an audience, the same with me, if I like it that's already a good strong positive mark in its favor, but you can be decided as I've already pointed out.

I would say the biggest risk I ran that came out only partially vindicated was a story called THE DOOR by E.B. White. I wondered in my mind up to and through the reading, "Is this working or isn't it?", and I think for some people it did, for some it didn't. I'm not sure, I wish I had some more feedback on it.

Q. How do you go about preparing for one of these readings?

W.B. I'm going to tell you a secret that I hadn't planned to tell for this interview but my conscience would hurt if I didn't. I know that you and anyone that reads this will be surprised, some would be amazed to know how little I practice out loud. This last time around, perhaps because I'd practiced them a few years ago, I practiced almost not at all out loud. But I listened to what I call roughcut tapes of the story probably 25 times for each story. I mean a sort of understated, faintly

interpretative reading of the story. It has all the language accurately so that that gets reinforced by constant repetition of listening, and I just listen to that. Then toward the end of the rehearsal process, let's say two days before the reading, I lay open the text in front of me and track along in the text as I listen to the tape. Now I would not advise this procedure to anybody who hasn't been around just about as long as I have because then they'll be in trouble. You see, I happen to have a good habit of tracking on the printed page, and coming up with big chunks as if memorized. I'm able to do that, it may be the gift of the god of optometry or something like that, that I can do it. There may be some people who couldn't learn that no matter how much they wanted to. At the same time it is essential that you be familiar with the layout on the page, and any marks you've made on the page as guides to your way of reading. Because if you've been away from that for a while and don't refresh that, then you can get into bad trouble. One more point, I would advise people not to mark the page much, because you won't see the marks. If you write notes to yourself about how to read this part or another part you won't read it. Limit your marks to !s, *s, pause marks, certain word emphasis by underlining or hi-lighting a word, that's all I ever use.

I suppose that someone might observe that my art is somewhat narrow in its province, by being the reading of literature as against storytelling. The distinction there I would clarify by saying when you read literature I think that it is obligatory that you read exactly what the author wrote. I don't change the texts, except in rare instances if there is a term used that I think the audience would be absolutely in the dark about, I might use an equivalent term.

There are some things that people need to be careful about. Don't cut and patch and add material of your own. One of the beauties of the experience is to read exactly what the author wrote without cuts or changes. Choose stories on the basis of your audience. Will this story win me? Is it individual enough and at the same time is it universal enough that the person will say, "oh, yes, yes, yes!" That is why Frank O'Connor's stories work so well, because they have so much to do with human experience and the way we feel when things happen to us. He is just a winner right down the line.

The technique of doing it I couldn't put into an interview like this. It involves a great many technical details that a person must

(Continued on page 6)

A Modest Proposal

By Grace Livingston Swill

It has come to our attention that Zondervan Publishing is now putting the Fun back into Fundamentalism. That's right; the same people who brought you *Halley's Bible Handbook* are now offering "Romance Books without the blush! Zondervan presents a new series of books you'll be *proud* to be seen with! Books that don't depend on humiliating language or embarrassing intimacies to fill your life with adventure and romance. They're uplifting!"

A sample of this new genre (from their own advertising) is as follows:

BATHSHEBA NOW ONLY \$5.95

One stifling summer evening in Jerusalem, lovely young Bathsheba goes to the roof of her house to bathe. When a noise startles her, she covers herself quickly with a towel and looks behind her to the pavilion of the royal palace across the narrow alleyway. All is in darkness.

But, unseen on the palace roof, a man has been watching—King David himself. Impulsively he dispatches a message that will ultimately spawn adultery, murder, suicide, war, and the division of the kingdom of Israel.

Bathsheba is the story of a woman whose beauty overwhelmed a king and brought disgrace to a nation. It is the story of battles fought on the sun-baked plains of ancient Israel... of palace intrigue and village romance... of lust and devotion, treachery and responsibility.

From out of the past come figures as contemporary as tomorrow's headlines: men and women locked in the eternal struggle for power, governed by appetites they wrestle to control, and all told by a master storyteller.

It appears there is a wide market for such literature. Should not the elite among theological scholars and writers consider this valuable tool for the education and inspiration of its readership? With such a view in mind, it is proposed that the Center for Theological Inquiry explore the possibility of a new series of publications on the theme *Theologians In Love*. The advertising might look something like this:

Oedipus Wrecks Again: The persecutions of Severus are raging throughout the empire, changing forever the life of Origen, a sensitive teenage boy without a change of clothes. When his father wins the martyr's crown, his possessive mother prevents him from making a com-

plete identification with the male parent. In desperation, the adolescent Christian takes drastic action, emblematic of his father's slayer, which will bind him in the maternal matrix until the end of time...

Virtue Reclaimed: When Theosebeia marries Gregory of Nyssa, she believes he's attracted to more than her piety and devotion to good works. Little does she expect his job promotions will come so rapidly, that she'll be forced to leave family and friends for an obscure town far away, and that "De Virginitate" will be more than a literary accomplishment. Will her husband understand when Gregory Nazianzen begins calling her "his Theosebeia," counting spiritual ties stronger than those of nature?

Nun Must Ever Know: Katherine's curiosity about the rugged, virile Dr. Luther draws her from the shelter of a medieval convent to the side of the most famous Reformer of all. As she pours another round of beer in the parsonage kitchen, she strains to hear Martin belch yet another theological profundity. What really goes on in the mind of the man she loves? What indulgence is he not so anxious to expose? Will he murmur "Kette" again tonight?

Predestined to Love: It is the year 1540 in Strasbourg and the Reformation is in full swing, but a different tumult rages in the heart of young, widowed Idelette de Bure. She is in love with the cultured, fervent Jean Calvin, yet she is torn by doubt: why had her first husband died so soon after being converted by Calvin? Would this young man with the manners of an aristocrat be a good father to her two children? And, most importantly, what had *really* been his relationship with Duchess Renee of Ferrara? But she will marry him in spite of her doubts, for from their first meeting they had both known that it was more than mere chance—they were PREDESTINED TO LOVE.

Love's Perfect Passion: John doesn't dare trust his own tumultuous feelings, so he makes a pact with his brother, Charles Wesley, that neither will marry without consulting the other. But when Sophie's Choice turns out to be a Georgia colonist, and the amazing Grace Murray leaves him for someone less saddle-sore, his self-confidence is badly shaken. Will he ride all over England before he is perfected in love, and will he find her in this life?

The Sins of the Father: "I am a thousand years too old for her," Soren Kierkegaard writes in his diary. An ageless love has claimed his heart, but innocent, uncomprehending young

Regine cannot bear to release her melancholy swain. The brooding Jutland Heath witnessed the dark secret that torments him now: the secret which now compels him to carry on a bitter charade until he abandons the longing that threatens to consume them both!

Faculty on sabbatical at C.T.I., visiting scholars, and even promising doctoral candidates (if any) could combine efforts to convey the excitement of theological research to laypeople, who might otherwise never thrill to this aspect of our spiritual heritage. It is further proposed that the Templeton Prize in Creative Fiction be established and offered annually to underwrite the cost of the demanding study needed for such a project. *Theologians in Love* could make C.T.I. a household word, and bring all the romance of church history to champions of moral literature everywhere.

(Brower - Continued from page 5)

accomplish by hard work over years to get really excellent at doing it. But basically, it is a matter first of getting so habituated in good practice of voice and diction, phrasing and emphasis, and above all, empathy!

If you have lots of empathy, the capacity for empathy, but you are shy of accomplishment in the other areas you will probably be a good reader. If you have all those other things and lack empathy, you may be correct in a sense, but you won't be memorable. It is almost like Paul's first Corinthians passage, for love read empathy. You must make that empathy accessible to the audience, and live the role of the character when those quotations come along.

Q. Is the series going to continue?

W.B. "Well, 10 years is a nice round figure, and I retired as Secretary of the Faculty after 20 years, so there is about a one percent temptation to say let's wrap it up and let someone else do it for a while, but it's only one percent, I'm 99 percent determined to go on."

Q. One last question just to answer something many of the students have been asking, are you going to do the evening with Robert Frost again?

W.B. "Well, you can tell them that I probably will."

Sitz im Leben

The Official Student Publication of Princeton Theological Seminary

Lori Patton and Elisa Diller, Editors

Doris Hernandez, Bill Richard, Ed Stern, Anna Williamson, and Brad Weaver,

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Sitz im Leben

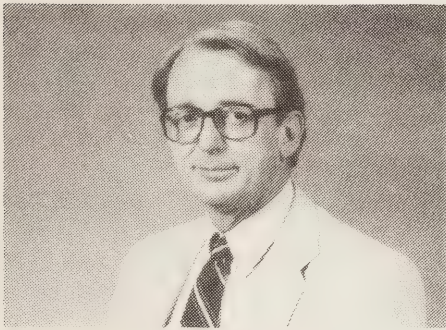
A Community Publication of Princeton Theological Seminary

Vol. III, Issue 3

January, 1986

Fenn — The “Rhetoric of Sin”

By Peter Larson



Dr. Richard Fenn

The declining authority of the church is no mystery, says Dr. Richard Fenn. As Christians, we are no longer proclaiming the central message of the Gospel—sin, repentance and salvation.

“These are not words that come easily to people who believe they are basically healthy and can improve their individual and collective lives by various pragmatic strategies,” said Fenn, delivering his inaugural address as the Maxwell M. Upson Professor of Christianity and Society.

In American society, the church has been secularized and liberalized to the point where we no longer believe human beings are sinful, said Fenn. Our prayers of confession have been “modernized” to reflect this optimistic view.

Yet there is little cause for optimism in the modern world, said Fenn. Hitler, Hiroshima and Vietnam all speak of a darker reality.

“The questionable theology and sociology of the time appear paradoxical in their optimism, in view of the 20th Century’s record of tragedy and disaster,” said Fenn. “The modernizers may well have failed to utter the one word that is most needful to tap whatever residual and latent sense of sin survives underneath the surfaces of a bureaucratically administered society.”

Some churches have actually changed their liturgies to remove the anguished statements of sin and remorse, said Fenn. The American Episcopal Church, in its Book of Common Prayer, has removed the phrase, “there is no health in us,” from its new rites.

The United States, which used to observe a national day of repentance and thanksgiving, has engaged for the last century only in a day of thanksgiving—with no repentance.

“Without a strong expression of collective guilt, the voice of collective thanksgiving inevitably sounds brassy and self-congratulatory,” said Fenn.

Once it abandons the “rhetoric of sin,” the church loses its power to transform human beings, warns Fenn. Unless we take sin seriously, there can be no absolution or salvation, no heroic vision.

“No wonder if the faithful succeed in doing little, since little in the way of the heroic is required of them,” said Fenn. “The battle with the enemies of faith is postponed to the

end-time; the mean-time is a time indeed for moderation in all things. The rhetoric of sin, the social reality of sin and absolution, has become quiet and reasonable.”

The prophetic tradition of the church has been lost, said Fenn. Instead of condemning the sins of America and its leaders, the church issues lukewarm position papers on the “issues.” On the subject of sin, there is silence.

“The Church seems to prefer to describe and recommend, to suggest and remind, and even occasionally to exhort rather than to bind and to loose,” said Fenn.

As a result, the church has lost its moral authority, and plays a minor role in American

Continued on page 2

No More Breakfast Jam

By Elisa C. Diller

By the time this issue of the *Sitz* hits the streets (or sidewalks) of PTS some of the overcrowding at breakfast should have been alleviated by the introduction of continental breakfast beginning at 7:00 a.m. (M-F). Hot food won’t be served until 7:30, but the new schedule will give students an opportunity to have a leisurely meal before an 8:00 a.m. class, as opposed to the “eat and run” approach of last semester. This change was made in response to students’ concerns about the breakfast back-up, according to Food Service Director Craig Cunningham.

In addition to the change in breakfast hours, Cunningham stated there would be some new dishes introduced to “add variety”. Some staff changes have occurred as well. Dave Coverdale has become the PTS ARA Chef, and Linda Peters has been hired recently in the position of First Cook.

In an interview with Coverdale and Peters, the *Sitz* found many years of food preparation experience between the two of them. Both spent time in restaurant work before going to work for ARA. Both intend to make food service a career. Peters said, “Institutional cooking is really different from restaurant work. Cooking with bulk quantities is a whole

different story.” But the differences pay off in the long run. Coverdale stated, “There is the opportunity to advance that just isn’t there in restaurant work. Maybe you could own your own place, but you have the opportunity to advance to a managerial position in the food service field.”

The *Sitz* reporter asked Coverdale when he received the most complaints. He grinned and said, “During exams. We try to take it in stride, but some days it hurts.” In a separate interview Cunningham agreed, “This place is the boiling pot on campus, and when the pressure is on it all come out here.”

Both Coverdale and Cunningham emphasized they would like an opportunity to meet and talk with students. Cunningham said, “We need communication; there’s just not enough of it.” The point was made by Coverdale that “Making changes can be costly. It’s better to make a change based on input.”

“We can do almost anything within price limits, but we need to know what students want,” Cunningham stated. “**We do have this shared fantasy around here—just one meal, just one day, where everybody is happy.**”

EDITORIAL

"Go Ahead — Make a Junior's Day!"

Every seminarian knows how tough the Junior year can be: you have new skills to acquire overnight, mountains of reading to do, frequent papers, exams, and a perpetual feeling of anxiety—and those are just the high points. It is tough, so why make it any tougher than it has to be?

It seems to many casual observers that this year's Junior class has had more to cope with than other years. For instance, it has come to our attention that this year the CH01 final exam was scheduled for the day after the OT01 final. Such a schedule is calculated to bring a shudder even to those whose Junior year is a distant memory. There are also reports of mid-term examinations having been scheduled for Monday during the past semester, which is especially rough on those who have Sunday Field Ed. jobs. One may ask, "Is this schedule really necessary?"

We know that the seminary administration is capable of more sensitivity to the plight of students: two years ago, a Junior was told in the Registrar's office that no 01 courses had been scheduled to meet on Mondays out of consideration for Juniors with Field Ed. positions, in order to allow them a day in which to recuperate and catch up on their work for the week. That was a good idea, a helpful idea, and it has not become any less so.

While the Curriculum Review Committee is meeting to try to find ways to improve the curriculum, we think there are some things that can be done now, within the existing system, that would make a material improvement in the ability of people to cope during their Junior year. If it is just a matter of scheduling, or of simply being *aware* of the various pressures students are under, even if some extra effort is required, we would like to encourage the administration to make that effort. Go ahead—make a Junior's day. It's worth it.

FENN—Continued from page 1

society. We have become blind to the reality of sin, says Fenn.

"Is it a sin to poison the water supply, falsify information on the dangerous consequences of drugs and chemicals, lie about currency transactions, buy politicians, bomb hospitals on Christmas Day, finance death squads, refuse sanctuary to refugees, or drive whole groups of people to despair?"

As Christians, our social identity has become more important than our beliefs. We are eager to conform to the secular world, said Fenn.

"The individual can be trusted to work out his or her own salvation in a way that is either irrelevant to—or at least not inconsistent with—the values of the larger society; religion becomes 'private' in the sense of not interfering with one's duties."

Dr. Fenn is a former professor of sociology at the University of Maine. He is a 1955 graduate of Yale College, and holds graduate degrees from Bryn Mawr, Princeton Theological Seminary and the Episcopal Theological School at Cambridge, Mass. His published works include, *Liturgies and Trials*, by Pilgrim Press. He is married, with three children.

For PTS Women, and Men Who Care About Women, PTS and Otherwise

By Rebecca Brenner

Did you know? When renovation begins on Stuart Hall this Spring, the Women's Center will lose its space. Currently, the powers that be have no plans to allot space to the Women's Center for next year. The NEXT year, IF anyone remembers, and IF someone can convince President Gillespie that there is a need for Womanspace (after all, we all know that white males are the real oppressed minority around here!), the Women's Center might be allotted space in the old Alumni Room. Are you listening, Juniors? It's up to you to remember!

Meanwhile, the Women's Center Board is continuing dialog with the administration in an effort to save this space, as well as enlarge the vision of what the Women's Center can be in this community. Let's hope that when decisions are made, PTS will not have taken one giant leap backward for mankind.

DID YOU KNOW? The 1985 GA of the Presbyterian Church called for "selective divestment". According to Dr. Gillespie (1/19/96 Trenton Times), PTS doesn't have investments in any of the companies that deal in South Africa which have been questioned by the GA. The following letter, with the petition signed by 194 members of the seminary community, calls for total divestment.

January 13, 1986

Mr. George T. Piercy
11 Constitution Hill East
Princeton, NJ 08540

Dear Mr. Piercy:

We understand from Dan Thomas that the subcommittee of the Board of Trustees is continuing its discussion on ethical investment policies at its meeting later this month, and that the discussion addresses three areas: the ethical dimensions of business, the Seminary's perspective on world issues, and the nature of the relationship between the Seminary and the General Assembly of the Presbyterian Church. We affirm this endeavor and encourage you to make the substance of your deliberations public.

We appreciate the opportunity to comment on these broader issues. Certainly all of life has an ethical and theological dimension. We feel that we can contribute most to this discussion at this time by reiterating our concern as expressed in the attached SGA resolution of December 18, 1984—concern for a particular instance in which the ethical dimension of investment should certainly come to bear: South Africa.

The broad issues *were* considered in the composition of the Student Government Association resolution and would thus serve as our contribution to the ongoing discussion of your committee. Since investment in South Africa is a chief investment concern currently, any broad guidelines which you write *must* have concrete implications for this particular situation. We believe that any serious ethical consideration would require divestment.

As a witness to the importance of this issue at Princeton Theological Seminary, we attach signatures in support thereof. Please note the absence of signatures of those South African citizens who are guests of PTS; the act of signing would be considered treason by the South African government.

Sincerely,
The South Africa ad hoc
committee of SGA

ABS COLUMN: A Sermonic Call For Remembering

By Floyd Thompkins

January 20, 1986 was a day filled with great celebrations. It was the first celebration of the birthday of Dr. Martin Luther King, Jr. as a Federal holiday. Long before this date there was another day of not the same nature.

The Dawning of A Setting Sun
Deut. 34:10-12
Matt. 5:1-15

It was a warm day in the Southern state of Georgia. There were people standing and sitting in an overcrowded mid-size black church. The crowd consisted of the famous and the obscure, blacks and whites sharing in the common experience of grief. Men and women shed tears and some moaned and hummed, attempting to express a sense of loss so deep that words could not adequately express their feelings. A woman dressed in black, with a tired drawn look, stared into oblivion and clutched her child as she listened to the voice of her slain husband once again fill the sanctuary with a resounding message of freedom, justice, and equality in America.

This scene was that of the funeral of Dr. Martin Luther King, Jr. The grief was that of a widow who just lost a husband, a father for her children, a friend, and a companion. The moans and hums were those of a society who lost a prophet. The voice was the last illuminating rays of truth from a man's life who served as warming sunlight in the deep dark frigid winter of segregation and legalized apartheid in America. Indeed, the whole experience of that day was a glorious but regrettable last flare of a life ready to descend behind the horizon of human history. So it should be that some lives are worth mourning. So tears should be shed and some moans must be heard. Whenever a man or woman so utilizes his or her life in order to bring hope, love, and justice to our world, he or she should never go unmourned.

This then is why the Testament scripture is so striking. It records in the matter of a few sentences and in all too brief detail the passing of the great prophet named Moses. No funeral is given for him. There is no record of grief. It was as if somehow the dark event of Moses' death had lost its significance in the brilliant blaze of his glorious life. And so it should be.

Death is a physical event for which there is no equal and no avoidance. However, death does not necessarily end a life. Life is more than hands, feet, voice, and gesture. Life is a series of relationships. It is an experience of highs and lows. Life consists of tears and

laughter. It consists of loves and hatred. It consists of hurts and healings. Life is a shared experience with loved ones and so it is that life seldom dies when a funeral is over. All of us, I suspect, can attest to this fact. We've all had someone die and yet still live on in our memories, never to be forgotten. There, they become not just a record of a past relationship but a living part of our present lives.

This is the beauty of memory. All of us have it and some of us use it with varying degrees of frequency. But memory is that function of a human mind which makes lives immortal. In memory, the past meets the present in an explosion of creativity. The memory of Beethoven and his music meets the mind of a young composer and explodes into new symphonies. The memory of Shakespeare's Hamlet meets the creative mind of a playwright and explodes into modern theater. The memory of Mahalia Jackson, the grandmother of gospel, meets the attentive ears of a modern singer and explodes into modern gospel. The memory of the character and sacrifice of Mary McLeod Bethune, founder of Bethune-Cookman College, meets the modern black women and explodes into a new assertiveness against sexism and subservience. For memory then becomes explosive intrusion of the past into the future.

This then is why Moses' funeral is not recorded. Every generation of Hebrews would not allow him to die. His life, the heritage of his struggle, and the truth of his words would not die, but far out-lived his physical body. His people would not allow him to sink behind the oblivion of history, but rather they would demand that his life shine in their day and illumine their understanding of the struggle through the convictions of their memories. Therefore, the battles that he fought and the wars that remained to be waged would not be left unattended but new leaders would rise from his memory and cross the blue ether of the horizons of their day.

What then shall we do with the funeral of Dr. Martin Luther King Jr.? What shall we do with his conviction? What shall we do with the battles he left, the war that remains to be resolved? Who shall then fight against the darkness of racial and economic inequalities? Who then shall light up the darkness of ignorance existing in the minds of the young boys and girls of the poor and dispossessed? Who then shall shatter the deafening silence of institutions such as Princeton Theological Seminary on the injustice in South Africa? Shall we allow the conviction of his words or the power of his struggle to set and ulti-

mately recede behind the veil of forgetfulness and historical oblivion? Or shall we remember!!!

Shall we demand that the sun dawn again or shall we settle for the darkness of indifference, neglect or rationalization? Shall we remember and each shine in the face of the personal darkness which seeks to engulf all of us in the midnight of pessimism, or shall we stumble in the darkness of egoism, and materialism? Shall the Seminary remember and seek to find a proper and appropriate way to observe this day? Or, shall PTS be content to perpetuate the dark and regrettable image of its indifference towards the concerns of minority students? What then shall we do? The question has been answered for all by one whose light shone most of all and whose life never set.

Jesus declared:

You are the light of the world,
a city set on a hill cannot be hid.
Let your light so shine before all
humanity that they may see your good
works, and glorify your God which
is in heaven.

SGA SPONSORED STUDENT FORUM THURSDAY, FEBRUARY 13 8:00 PM - ALEX ORATORY

Students are invited to come and meet with Brian Paulson and the other students who have been working on curriculum review/reform. The committee needs your input, which will be used in subsequent meetings with those responsible for the whole curriculum review process. If you have questions, contact Brian Paulson.

DILLER-Continued from page 6

ing people who may well have something to say to one another on a variety of what may truly be termed "pro-life" issues—issues dealing with health, nutrition, housing, and education for women and children.

I am not unwilling to talk. But I do think the anti-abortion movement has to confront the reality that being anti-abortion and being pro-life are two different issues. The terrifying prospect of the Gramm-Rudman Act, as reported in the January 12 *New York Times*, and its potential for more cuts in social programs will be, in my estimation, a political litmus test for the anti-abortion movement. **Let me emphasize—being anti-abortion and being pro-life are not necessarily mutually inclusive terms. Where do you really stand?**

THE GADFLY:

Some Reflections on the Way to South Africa

By Stowell Van Courtlandt Kessler

When you read this column I hope to be in South Africa. At this writing I still do not have a visa, so if you see my hulk walking around campus you will know that I did not get a visa. All my friends and my two grownup daughters think it is crazy for the "old radical" to go to South Africa. Those who remember my olden days of weekly stays in suburban Washington and Mississippi jails are sure that I will get in trouble. I am having great difficulty getting people to believe that I am going to South Africa for scholarly pursuit.

Yesterday I was stuck on an Amtrak train at Hells Gate Kitchen Bridge, (Jan. 15, 1986). It was Martin Luther King's Birthday. It was perhaps a good place to be stuck by frozen switches! I wondered if anybody or somebody was trying to say something to me about where I was going? I was trying to get to New Haven. The last time I had been in New Haven was thirty-three and a half years ago to be inducted into the army. I was seventeen then and a full blooded anti-communist going off to rid the world of atheistic Marxists. I was an embodiment of the McCarthyite thesis. Sitting there on this bridge and looking out at stark black metal bridge struts I thought that perhaps I had almost come full circle. I was going to a seminar on South African Research. Leonard Thompson, a well known historian of South African History, had invited me to come. I was hoping he could show me how to do oral history interviewing. I was getting ready to study the theology of the white Afrikaners. The black metal holding up our train full of mostly white people is like the masses of Black people in South Africa holding up the white minority on their backs full of the pain of three hundred years of suffering. It had never occurred to me in the sixties to try to understand the Klan, to enter into some Gadamerian world of merging horizons.

The train never got to New Haven. We went back to Penn Station. I trudged into the subway and over to Port Authority and took a Greyhound Bus. It was full of mostly Black people. I sat next to a first year law student from Columbia who was reading the Wall Street Journal and who thinks disinvestment is "silly." There was a poor white man sitting across the aisle very disheveled and reeking with the smell of *ripple* and who stared at us emptily, every now and then sipping from a bottle in a brown paper bag. He sometimes punctuated our intellectual banter with a burp.

It was five degrees when I stumbled off the bus. I wandered up the streets of New Haven

and past three beautiful old churches. One was an old Congregational Church. I had grown up in several Congregational churches. I had been steeped in the liberalism of those Peyton Place white-spired sanctuaries. As I walked past, a young Black woman was ringing the security bell. The church door is locked for safety. When I was a boy the church door was never locked and Black people never came there. Perhaps the lock is good. It judges everyone the same. As King wished for his children, it judges people by the content of their character and not by the color of their skin.

The seminar room was full of PhD students and professors. I did not volunteer that I was a lowly M. Div. student. Here my age helps. I did not say one word during the next three hours, a significant accomplishment that reminded me of King's adage that unearned suffering is redemptive. I did not wish to redeem those Yale men and women, especially when they seemed to think that Princeton Seminary is part of Princeton University. Some turned up their nose when Dr. Thompson introduced me as a theology student, and I did not wish to debase myself any further.

The paper on Pilgrim's Rest and the removal of Black miners from the land to make way for agriculture was very technical. I soon drifted off to South Africa as this young graduate student, himself an Afrikaner, talked about the problems of Blacks in

dealing with company police forces and I realized that when he was born I had been dealing with Mississippi Klan members who were deputy sheriffs in the jail during the days and wore white sheets at night.

I thought about my Dutch slave-trading ancestors. I thought about my mellowed-out existence. Especially, I thought about you, my fellow students. I realize my time as a student is coming to an end. I lament that I have offended some of you. I lament how we are so busy we have never gotten to know each other. When you read this I will be reading through the dusty archives at the University of South Africa or at Capetown University. Or perhaps interviewing survivors or their families from the concentration camps of the Anglo-Boer War. I am trying something new. I am trying to learn by listening to the people whose views I oppose. Most of all, at age 51 I am trying to find you by finding myself. These are some of the things that I am thinking as I get ready for this theological safari. I will really be thinking about you, Rebecca and Reggie and Russell and President Gillespie. I will be thinking about you, Lisa and Kim and Nancy and all of you. Perhaps we cannot change the world until we change ourselves and until we can communicate with the person who sits next to us in class or the person who sleeps next to us. Still we cannot wait for all that. See you soon.

"You'll Never Walk Alone"

By Grace Livingstone Swill

Has This Happened to You?

Scene 1: It's 10:30 p.m. and the library walls are beginning to close in on you. The people across the main reading room are just faces in a crown, wrapped up in their own academic crises. Another lonely winter night at PTS. If only someone were willing to focus on *you*, share your anxiety, listen to your story, walk across the cold, shadowy campus with you. . . .

Scene 2: It's 2:00 a.m., and the doctoral student down the hall starts shrieking that alien beings from the Choir College are erasing the computer diskettes with his notes for comps. Your floor deacon is off at an R.O.T.C. convention. Pastor Bob has been Raptured. Trinity Counseling Service closed hours ago. What can you do?

Scene 3: It's Sunday evening, and you're on your way home from field ed. after a grueling day. If only you knew a special someone would be waiting to welcome you

home. If only there were a hand to hold yours, as you climb the icy slope up from the parking lot, someone who would maybe share a cup of coffee with you, or run to WaWa for sandwiches. . . .

Scene 4: It's supertime Friday, and everybody seems to have something fun lined up—except you. You pull on your coat, mumbling to your roommate about needing fresh air. Once outside, across the quad, you see him . . . standing tall and strong in the wind, navy blazer accentuating his finely muscled torso. He gives you an appraising glance, then reaches into his dark blue station wagon for the phone, and, with a masterful gesture, tells the party at the other end of the line he's just changed his plans. The car's engine purrs invitingly, and the gas tank is full. It's going to be an exciting evening after all. . . .

Fantasy Island? No, this is Princeton Theological Seminary, now that the administra-

Continued on page 5

A MODEST PROPOSAL: Biblical Archaeology in Outer Space

By Edwin Stern

Arnold Toynbee observed that the progress of civilization could be seen as a sequence of challenge and response. From time to time new situations arise that call forth new achievements that lead a people onto a higher level of corporate existence. Such a time is now. Our world has reached a point where it is now possible to make first-hand investigations of Biblical statements about the heavens. The new Shechem, Ugarit and Ebla are out there among the stars, and any institution that aspires to world leadership in Biblical studies must prepare now to unearth them. The psalmist sang, "The heavens declare the glory of God." It's time for us to find out where it happened.

Of course we need a plan. There are millions of sites to choose from in this solar system alone, and we cannot just go digging at random. We need to identify a site that is a likely location of events referred to in scripture, and look there for clues to what really happened. Surely there is no school better equipped for such a project than Princeton Seminary.

My suggestion is based on Paul's oblique reference to a man (himself) who was once taken up to the third heaven. (2 Cor. 12:2-4). If we could find concrete evidence of his visit, the consequences would be staggering. (And why not? Outer space is an even better environment than Egypt for the preservation of manuscripts and other relics.) To do this, we must identify the third heaven, and then pinpoint the location within it that Paul is most likely to have visited.

There is a long tradition to the effect that you go up to get to heaven and down to get to hell. This truth was misinterpreted in pre-Copernican times by writers who did not realize that, in this solar system, down is not toward the center of the earth, but toward the center of the sun. Travel toward the sun and you find the planet Venus, a world with a surface temperature of 800 degrees, a thick, oppressive atmosphere of carbon dioxide and a perpetual unbroken layer of sulfuric acid clouds. Travel further and you find Mercury, a bleak airless world whose slow rotation exposes its residents alternately to temperatures high enough to melt lead and low enough to liquefy oxygen.

Obviously, that way lies hell. If we go the other way, away from the sun, the first planet we encounter is Mars. So the sphere of Mars must be the first heaven. One might expect the next two planets, Jupiter and Saturn, to occupy the second and third heavens. But there is a strong tradition that Jupiter and Saturn are actually in the sixth and seventh heavens, and we have reason to believe this

tradition is correct. So there must be four heavens in the region between Mars and Jupiter.

This seems puzzling until we remember that this region is the home of thousands of asteroids, and that the third heaven must be somewhere toward the middle of the asteroid belt. But this still doesn't tell us where to dig. There are so many asteroids that astronomers commonly refer to them by number as well as name so that colleagues can look them up in a catalogue. But this very abundance of possibilities leaves us almost as lost as we were at the beginning.

If we were as the godless who have no hope, we would be stuck here. But we who live in faith may believe that the opportunity for extending the work of Biblical archaeology into outer space is a divine calling, and that our God will give us whatever guidance we need. In seeking such guidance we can consider the names of some of the asteroids Paul might have visited to see if we find inspiration.

The original plan for naming the asteroids was to draw on the names of goddesses and heroines from Greek and Roman times, so there are asteroids like 1 Ceres, 3 Juno, 114 Cassandra and 216 Cleopatra. But soon names from other cultures were used, so we have 77 Frigga, 154 Bertha, 924 Toni, 933 Susi and 1486 Marilyn. Then there are asteroids named after countries, like 293 Brasilia, 631 Philippina and 916 America. There is 1625 The NORC, named after a computer, and 1288 Santa, perhaps discovered around Christmas time. If we are looking for inspiration in the Reformed tradition, we could consider 1245 Calvinia or 1303 Luthera. If we prefer to be ecumenical, there is 416 Vaticana. My personal leaning would be toward 439 Ohio or perhaps 1046 Edwin.

Perhaps you will agree that, intriguing as these names are, none of them strikes us with the full force of divine inspiration. But there is another group of asteroids that could include the one we are looking for. There are some members of the group which can be immediately discarded from consideration: 716 Berkeley, 334 Chicago, 736 Harvard, 1420 Radcliffe and 1585 Union. But there are others that seem likelier prospects, such as 484 Pittsburghia, 1481 Tübingia and 694 Ekard (Drake spelled backward). Yet even these asteroids don't quite seem likely to be the one Paul visited. But there is one more which, when we see it, can only make us thank the Lord for His gracious direction. It is, of course, 508 Princetonia.

What clearer sign can there be that Prince-

ton Seminary has been called to lead the way in taking a pickaxe to the heavens? The asteroid Princetonia follows an almost perfectly circular orbit, about 3.16 astronomical units from the sun, this orbit being one of the least eccentric of any asteroid's (just as Princeton Seminary is one of the least eccentric of seminaries). Note that its distance from the sun is exactly what we should expect for an object in the third heaven. It stretches credulity to suppose that all this could be a coincidence.

We know the Russians are making plans for a manned expedition to Mars, and no doubt NASA will soon follow. But we know too that Princeton Seminary is in far better financial shape than either the Soviet or the American government. What an event it would be if a PTS crew flew past Mars, deep into the asteroid belt, and returned with relics of the apostle Paul! What a stunning rebuke to an unspiritual age, and what a grand beginning to a new, Princeton-initiated era of astro-archaeology! The possibilities are as endless as the universe itself.

SWILL-Continued from page 4

tion has decided that "all members [of the seminary community] should have access to the security officer on duty." In the greatest public relations coup since the Office of Trustee Affairs was created, "*Bunny and Bill's Escort Service*" (as it is affectionately nicknamed) has changed the way many students feel about seminary life.

PTS has demonstrated, once again, that this is the seminary with a heart, ministering to two very special and personal needs: security and companionship. A memo issued on January 10 instructs students how to make the best use of the new escort service:

"Call 1-800-402-7688, listen for a dial tone, then dial *your* phone number (up to 8 digits). *Remain by your phone, and the officer will return your call from a phone in the security vehicle.*"

It's free; notice the toll-free number (operators are standing by). It's discreet; your presbytery and professors will never know you made use of an escort service. It's face-saving; all you have to do is punch in some numbers—they call you. No humiliating rejections. No embarrassing silences. No awkward questions.

All the scenes described earlier can have happy endings, now that *Bunny and Bill's Escort Service* is here to help. Whenever there's a fire or emergency, something suspicious or unusual has you troubled, or you want company late at night, call *Bunny and Bill*. They're just waiting for the phone to ring.

Thoughts on Life

By Elisa C. Diller

I would prefer not to write this column. It is the middle of exam time and I have other things to do. I would prefer not to become the next target of the "Ex Nihilo Society's" yellow journalism. I am compelled, however, to take on the dreaded subject of abortion because of the influence of several unusual instruments of prophecy—*Time Magazine*, *The Washington Post*, and *The New York Times*. Let me say from the outset that I spent seven years in social services before I came back to school. My experience has taught me that this issue is complicated by so many factors that it is difficult to know where to begin.

Let me also say that I have never met a "pro-choice" person who was pro-abortion. I have never met anyone on the "pro-choice" side of the issue with glib one-liners about a woman's body being her own and that she has a right to do with it as she pleases. What I will say here is out of my own experience—that I have seen the results of women choosing to have children when they are unable to care for them and the results are terrifying. Babies having babies. Child abuse. Exhausted women working in minimum wage jobs to support their families—barely making it economically and simply unable to give more than cursory emotional care to their children when they return home. *The Washington Post* confirms my observations in a recent article that reports that the poverty rate for unmarried women and their children runs about 40%. So, for many women choosing to keep a child means running the risk of never being able to provide a decent life for herself or the child she has brought into the world.

I am not advocating abortion as a solution for this frightening scenario. Far from it. But I do know that being "pro-life" is more than being pro-fetus. Being pro-life means concern for at least 18 years of life as opposed to only nine months. Being "pro-life" means concern for decent housing, decent pre- and post-natal care, decent nutrition, decent education, all concerns which go far beyond the womb.

An article in the January 13, 1986 issue of *Time Magazine* documents the devastating effects of poverty on Chicago mothers and children. An infant mortality rate rivaling

that of some Third World countries. Malnutrition. The postnatal effects of maternal drug and alcohol abuse. Heartbreaking results of poverty and recent cutbacks in medical care combine to create a nightmare for health services workers fighting for the lives of these children and mothers.

It is no wonder that for some women abortion seems to be the only option. Members of the anti-abortion movement might point out that many abortions are not performed on poor women but rather on middle class women. My observation is this—a single woman in even a \$15,000 job usually has no access to paid maternity leave or affordable child care. If she has no possibility of support from the child's father, the outlook for dealing with an unplanned pregnancy is grim. She is not poor enough for the child care and medical services available for women who are less well off and she is not wealthy enough to make it on her own. If she chooses the abortion route I can assure you it is not to satisfy some materialistic or hedonistic cravings at the expense of a child. It is a difficult decision made under difficult conditions and I will be the last to condemn her. Any abortion is a tragedy. The real question is how to prevent them, not punish the victims of them.

Forgive this old social worker for finding some members of the anti-abortion movement shockingly naive about the brutality the world wreaks on mothers and children. Forgive her, too, for harboring deep suspicions about the sincerity of some members of the anti-abortion movement.

My first suspicion is that there is, perhaps, an unconscious racism underlying anti-abortion protestations about adoption. There are children available for adoption. They are black, hispanic, interracial, older, and handicapped children. They are not, as a rule anymore, white, blue-eyed and blond. Regardless of your opinion about intercultural or interracial adoptions, my point is that there are children who need homes. So all this noise about adoption makes me wonder what children are considered by the anti-abortion movement "appropriate" for adoption.

I would like to add a story from personal

experience. A former co-worker of mine (Roman Catholic and anti-abortion) volunteered her services at a local home for unwed mothers. One of the services offered by the home was to match young women whose own families were unable or unwilling to give them emotional/financial support with a family in the community. There was no problem finding support for white women. My friend, however, ended up serving as support person, counselor, labor coach, etc. for a number of minority women for whom there was no one willing to be supportive. What does this say to you? It sends a message to me, and to my friend, that even when people talk about being "pro-life" some lives are more precious than others.

My next comment has to do with the marriage of the anti-abortion movement with the political right. Political conservatives, in general, have not been champions of the medical, nutrition, education, and housing programs which have contributed to the health and well-being of many mothers and children. The Reagan administration, despite its "pro-life" stance, has done more to dismantle real pro-life programs than I would care to consider. I know many individuals who are anti-abortion are not in this political "camp" but I warn them about the less than sincere motives of the company they keep.

In addition, when significant cuts in health, education, nutrition, and housing programs occurred in 1980, I did not see many members of the anti-abortion movement active in the fight to prevent the cutbacks. Rather, it was the members of the advocacy groups, many of whom stand firmly on the pro-choice side of the issue, who worked the hardest to prevent the dismantling of the programs most helpful to mothers and children.

Abortion is a political football and I think some opponents of abortion have been manipulated in the way the game has been played. By concentrating on anti-abortion legislation they play right into the hands of those who would direct their energies toward a volatile issue which is politically divisive. Although anti-abortion legislation has passed in some places it has been at the expense of alienat-

Continued on page 3

Sitz im Leben

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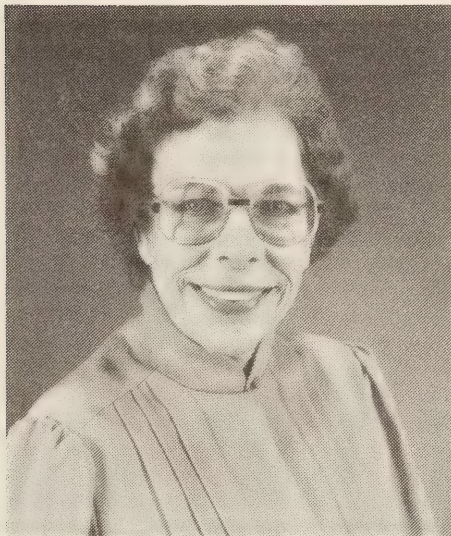
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Gardner: Teaching and the Searching Faith

By Lori C. Patton



Dr. Freda A. Gardner

On Feb. 12, 1986, Dr. Freda A. Gardner, who has been a member of the P.T.S. faculty since 1961, an associate professor of Christian Education since 1977, and a full professor since 1985, delivered her inaugural address—"Teaching: A Response to 'Faith in Search of Understanding'"—to a large and appreciative audience in Miller Chapel. The auditors came prepared to hear something thought-provoking and exceptional, and Dr. Gardner did not disappoint them.

Gardner began by expressing appreciation for four communities that have "nurtured, taught, transformed and tolerated" her during her years at Princeton—the seminary community, the Nassau Presbyterian church, the community of women, and "the separated sisters and brothers" who work out of the Christian Education wing on the Tennent campus—noting that these people "have been my teachers in exactly the sense of that word that I want to address today." She then suggested that teachers in the church and its institutions often succumb to too narrow a vision of teaching and cautioned that she would be "over-emphasizing" in her address that which should be viewed more equitably because "we who are teachers" need to re-address and re-dress a rather persistent imbalance and face ourselves "in the kind of personal confession and communal repentance that can lead to new life."

Having first established that one way to describe teaching is "a response to faith in search of

understanding," Gardner went on to consider the meanings of the terms 'faith,' 'search,' and 'understanding.' Faith is a gift, a life, a pilgrimage, with the search being an intrinsic part of it. Noting that a true search wobbles, is not a straight progress, she emphasized that "A searching faith is not consistently, if ever, upward and onward with Jesus," nor "even as clean and clear as 'two roads diverged in a yellow wood.'" Faith is not an it, but "is the stirring, the naming, the touching of the imago dei in us: it is the activating of our lifelong search," which happens in countless ways. "Faith is God's calling to life that which God created . . . the possibility of life on God's terms." Since the search is for at-homeness as much or more than for knowledge, faith seeks understanding that is not just cognitive but is all-encompassing—understanding such that no one aspect of life tyrannizes the others, for having the mind of Christ (Phil. 2:5) means "not only to think as Jesus thought but to will as He willed and to feel as He felt."

"Faith searches for understanding. . . something to be grasped by the mind and the heart and the will, something to grasp them, a way to be among other searchers, a place to be en route to at-homeness, a place and a time and a people to be with for the search. And teaching, I think, is a response to all of that."

In the church, learning is an essential part of the continuing quest that is the life of discipleship. "It is the gift within the gift of faith" and has as a primary characteristic a call to community, since "the truth of Christ is to be found in dwelling within Christ's body." Because learners in the church do not all look the same in their search, it is "essential that teachers be helped to learn to recognize signs of searching and that we discipline ourselves to do it."

To be at home, a goal of the search, is to be living as Christ lived and to take Christ's goals as our own, which is where we are most vulnerable and muster our best defenses against learning, "for to take up Christ's goals is to lay down some of my own." Our defenses may wish to substitute facts and reasoned knowledge for at-homeness, but "To seek truth and to be obedient to it is to seek community and not to be tyrannized by any abstractions of it that destroy community."

Some among the body of seekers that is the church are called to be teachers—people who, though not any more special, are particular people, particular in their personalities, talents, and experiences. Gardner went on to relate some of her

own particular experiences as examples of "what shapes all of us into particular people," including her first visit to the P.T.S. campus as prospective faculty.

Gardner noted that "Teaching is, for many of us here, an expression of our vocation, one of the ways we live as disciples of Jesus Christ," but it is only *one* of the ways of being to which we are called—vocation should not be equated with occupation. Based on Eph. 4:11, I Cor. 12:29, and Mt. 28:19, teaching can be seen as "an activity mandated to the body of Christ, in which body, some are called to teach."

The teacher is the single most significant factor in learning and education, and "the same holds true in the teaching ministry of the congregation." Some possibilities for what such teaching looks like include that "It has more to do with *we*—as in risking, challenging, holding accountable, repenting, confessing—and far less to do with *I*—as in declaring, naming, categorizing, judging, evalua-

(Continued on page 2)

Curriculum Review Begins

By Elisa Diller

Over the next year students and faculty members will participate in an in-depth review of the current PTS curriculum. The curriculum assessment, which began last semester, is in preparation for the Seminary's review by the Association of Theological Schools in the United States and Canada and the Middle States Association of Colleges and Schools. The student committee, consisting of members of the Student Conference and chaired by SGA vice-president Brian Paulson, has drafted a position paper which was presented to the faculty members of the Curriculum Review Committee in December. The position paper, which addresses student concerns in the areas of foundational courses, practical education, workload, teaching styles, and spiritual nurture, contains suggestions as to how the PTS curriculum might be revised. A Student Forum was held on February 13 to discuss the proposed curriculum changes. Copies of the proposal are available and interested students are urged to review the proposal and submit comments in writing to Brian Paulson.

(Diller-Continued from page 1)

ting." Also, "Interactive teaching strategies and collaborative learning seem so much more compatible with faith's search for understanding." This teaching includes a lot of listening, which is very hard, but "Listening with respect is hospitable and, I believe, intrinsic to the teaching that is a response to faith in search of understanding. . . Teaching that is inclusive of many learning styles, that loves the seeker enough to listen and therefore to make space for the seeker to speak, not in order to pounce with The Truth, but that the poetic and the scientific, the calculated and the intuited may touch each other and find the truth among them." Sometimes, "teaching for faith in search of under-

standing must balance discipline with courage, thoroughness with readiness and timeliness, with getting out of the way if you can't go along the way, forgiveness with foresight." The marks of this teaching are many.

In response to an earlier-mentioned comment by Dr. Campbell Wyckoff, to the effect that the purpose of an inaugural address is to make public your plans for your career, Dr. Gardner concluded—appropriately enough—with the following: "What I plan to do with however much career I have left is to keep on teaching, to keep on knowing you and others as my teachers and fellow searchers for understanding, and, most of the time, to keep on enjoying it."

Editorial

"What we have here is a failure to communicate."

The above quote is from the movie "Cool Hand Luke," but it might very well be applied to the Princeton Seminary community, for there does indeed seem to be a failure to communicate here among the administration, faculty, and students. Important information about times and places gets lost in the shuffle, in the vague conviction that we'll all muddle through anyway, which seems to the editors to reflect an alarmingly casual attitude on someone's, and perhaps everyone's, part (my, don't we sound paranoid!).

Some recent examples: 1) The powers-that-be apparently relied on veteran students' memories (!?) and word of mouth to inform students that all morning classes would meet one hour earlier on the first day of this semester in order to make room for the special 11 a.m. chapel service. 2) The same foggy memories and just-back-from-vacation tongues were apparently supposed to spread the word that the TBA would be open longer hours that first Monday and Tuesday of the semester. 3) In response to expressed student concern, breakfast began to be available in the cafeteria half an hour earlier this semester, but most students remained unaware of this for several days, since no notice was posted to this effect. 4) The Valentine's Day banquet, listed in the *Wineskin* as 6 p.m. Thursday, Feb. 13, and posted in the cafeteria as of lunch Friday, Feb. 14, as scheduled for 6:00 that evening, actually opened at 5:30 p.m. Friday. A less recent example is the fact that Speer Library opened early, at 3 p.m., on the two Sundays during reading period and finals last Spring as an extra service to students, while anybody who missed the hand-lettered sign on the library door remained in ignorance of this arrangement.

It is not our intention to point fingers of blame—it is likely that all of us in the seminary community have had a share in creating and perpetuating this state of affairs—but the situation is generally ridiculous and frequently frustrating. It is ridiculous to discover that, in a seminary of such size and resources and with such forums for announcements of current events as the *Wineskin*, lunch-time announcements, and bulletin boards (*Sitz* does what it can, but as a monthly paper our information is more usually after the fact), the effective, operating system for disseminating information seems still to rely on *somebody* knowing what's going on and spreading the word, on "oral tradition" passed from one year's students to the next, and on people *assuming* as a matter of course that the information they've received through official channels is likely to be incomplete or incorrect. It is frustrating when, as so often happens, this ad hoc communications network fails to bridge the gap adequately (rather like having an out-house in the backyard rather than an indoor bathroom—picturesque, but inconvenient in the extreme).

The editors are not proposing some easy solution to this situation, but it is clearly incumbent upon all of us to work toward better methods and more diligent efforts to 'spread the word' here within the P.T.S. community. Meanwhile, we offer this piece of borrowed advice: as then-Director of Professional Studies Suzanne P. Rudiselle told the entering class in the Fall of 1983, "Never assume." That's as true for faculty and administration as it is for students.

Hope in a Different Vein

By Bob Jystad

How does this sound to you?

"We had come to feel isolated, uneasy with other people, and especially authority figures. To protect ourselves we became people-pleasers. . . We lived life from the standpoint of victims. Having an overdeveloped sense of responsibility we preferred to be concerned with others rather than ourselves. . . We were dependant personalities. . . terrified of abandonment. . . we became addicted to excitement in all our affairs, preferring constant upset to workable relationships."

It could be anything from a set of rather harsh personal criticisms to a catalogue of neurotic behaviors. It is, in fact, part of a document called "The Problem," which was written by a group that names itself "Adult Children of Alcoholics." Listen:

"We either became alcoholics ourselves, or married them, or both. Failing that, we found another compulsive personality, such as a workaholic, to fulfill our sick need for abandonment."

Many folks, whose lives are filled with heartache and turmoil, who find church groups and therapy groups generally fail them, who never connected their father or mother or grandfather or grandmother's alcoholism and/or drug addiction with their own feelings of loneliness and inadequacy, hear this document and burst into tears of joy and relief for the recognition and identity it brings them.

Adult Children of Alcoholics (ACOA in New Jersey, ACA in California,) is a twelve-step program that grew out of AA and Alanon when members who felt they had strongly contained their chemical abuses discovered the need to look deeper into their personal histories. Behavioral studies were conducted and not surprisingly patterns were revealed in adults who spent their childhood years trying to cope with the erratic behaviors of alcoholic parents. While those coping mechanisms worked as a child, they failed to provide for normal functioning in an adult society. The result is feelings of isolation, dependency, victimization, etc. Another document states:

"The central problem for ACA's is a mistaken belief, formed in childhood, which affects every part of our lives. As children, we fought to survive the destructive effects of alcoholism, and began an endless struggle to change a troubled, dysfunctional family into a loving supportive one. We reach adulthood believing we failed. . ."

I found ACA just over a year ago. The effect it has had on me is so strong that my parents can tell when I haven't been to meetings for a while. Old patterns return, feelings of self-contempt and inadequacy, neither of which is helpful in the world let alone what can be a harsh seminary atmosphere. ACA provides the opportunity for a stable life, a life free from the devastating effects of alcoholism and drug addiction.

If you identify with some of these thoughts, feel free to approach me. I can point you to meetings in the area, and if there are enough people interested we can start a meeting on campus. In any case, I am available to talk. 116 Alex. 924-5981.

(Note: The Editors of *Sitz* wish to thank the Editors of "The Clapper" for passing along this article to us.)

Prison Ministry

By Nansi Hughes

Prison ministry. Great. Jesus told me to do it in Matthew 25:36. I had never done much in the prisons (a visit when I was a Camp Fire Girl, a sermon last year . . .). But now, I was to be a real prison chaplain. Jesus would be proud of me. And so would my home church (though my parents tend to worry).

But then the door slapped shut, and the concrete staleness of institutional life (life?) began to set in. We started with a tour of the prison. I felt like I was being escorted through some sort of human zoo; staring at prisoners as they stared back, or turned away. It was embarrassing. What right do I have to walk through and look at these men in their shame, stripping them of personhood? (Oh! So *this* is what a prisoner looks like. And what did *you* do to get here?) I was scared stiff.

Our resident chaplain said that he was 'worried about me'. And so was I. The institution scared me, in some ways, more than the men, although being a white kid from a Swedish neighborhood, having rarely been a 'minority' before, I confess that walking into a predominantly nonwhite prison scared me stiff. I was really glad I had on a clerical collar; (the protestant merits of magical collars shall not be discussed here). If only I could start working with the men. If only I could talk to them, and try to get a sense of 'living' in this oppressive place. If only I could feel the courage and power of God coursing through me. . .

The day came when we were introduced to our wings, and were stranded there. "But what do I say???" echoed in my mind after the retreating resident chaplain. Since I was a woman (and women aren't generally allowed to visit men by their cells), I was shown into a small, cement room with a large desk in the corner, and two hard plastic chairs. 'Home.'

I clumsily introduced myself to the prison guards, and asked if they couldn't assign a prisoner to me to collect the names of men who wanted to see a chaplain. 'The bold confidence of Paul in the Agora' was perhaps not an accurate description of this evangelist. I felt very small, and alone, and weak. My woman's body seemed most out of place (although I had the company of other women all around me, hanging on the walls in most embarrassing positions. I tried not to look at them. . .) A prisoner was assigned to me, and I went home, awaiting the first list of men. I was trembling.

A couple of days later, I again donned the 'magic collar' (Oh Lord, keep me safe!) and went to my wing. The men started to come in, one by one. I would speak to each one for 15 minutes to an hour, a luxury men chaplains don't have, since their working conditions are significantly different. Gradually, I came to know each of the men interested in seeing me (about 10 out of 50 men). I didn't ask their crimes, although they were sometimes offered to me. ('See? I'm not really that bad. I didn't kill anyone.' 'I don't know why I go off the handle like I do, but I'm trying to work on it.')

Gradually, with the help of my prison-assistant, more and more men signed up to see me. I got to know the men, and care for them. I got to know who went to chapel, who wouldn't or couldn't

associate with other men, who was just lonely and just wanted to talk. I grew to appreciate each of my men (not the possessive), even when I really couldn't understand them due to thick accent or medication. Sometimes, all I could give them was an understanding face, sometimes a shared insight in Bible study, sometimes a joy in their company. And all the time they gave me themselves, or some portion thereof. The honesty in prison can be greater than any place I've ever been. It is exhilarating.

This Christmas was one of the best Christmases I've ever experienced. I spent 13 hours on Christmas Eve with my guys, another 5 hours on Christmas Day. The same on New Year's Eve and New Year's Day. The same on my birthday. My family is 3000 miles away, but my second family is a twenty minute drive, in a dreary part of Trenton. My 'real' family is God-fearing and obedient to authority, and loves me very much. My second family is sometimes God-fearing, and sometimes not; they are not known for obedience to authority. And I think they're very special, and sometimes the feeling is mutual. I can't think of any place else I'd rather spend the holidays.

I walked in to the prison trembling in September, and I'm walking out of the prison blessed in March. There are things which still frighten me, like accidentally finding myself walking down a no-access hall alone without a guard, and having a prisoner show up. Or like having a guy froth at the mouth and start to get a little crazy. Or like taking a guy's hands off me who just didn't understand that I'm not the same blonde as the one hanging on his wall. But the blessings far outweigh the danger at this point. Jesus lives in the prison, and I really enjoy meeting Him there, and speaking with Him, and listening to Him.

"Truly," God has said to me, "to the extent that you did it to one of these brothers of mine, even the least of them, you did it to Me."

Interested in prison ministry next year? Speak to Joe Ravenell at Trenton State Prison: 609-633-7338, or to the Field Education Office for this and other prison opportunities.

The following poem was submitted by Nansi Hughes on behalf of Michael LaBruno, a double life-sentence inmate at Trenton State Prison. "Little Girl Found" is a poem to Michael's teenage daughter.

Little Girl Found

Growing up is hard to do.

Could that be true?

Growing up is so hard to do.

To see your dreams as once they were become reality and then just a blur.

To believe one day your prince would come only to find, however, that thought was dumb.

That's what makes growing up hard to do.

Could that be true?

Growing up is so hard to do.

To reach with dignity and always stand tall only to stumble in reaching, and take a fall.

Fighting your way alone, through anguish, and pain, glimpsing the SUNSHINE then getting drenched by the rain.

Gee growing up is hard to do.

Could that be true?

Growing up is so hard to do.

Feeling love, and knowing for sure this time, at last. Tasting, then before you've savoured it, the whole has passed.

Realizing years have gone by in endless groping, but not the dream, the thought, or eternal hoping;

That Prince Charming indeed was on his way, and perhaps is right there, at your side today.

Growing up is hard to do.

Could that be true?

Growing up is SO hard to do.

Then the fear tomorrow will forever burst your bubble. Leaving your life in a Chaos of ruins, and rubble.

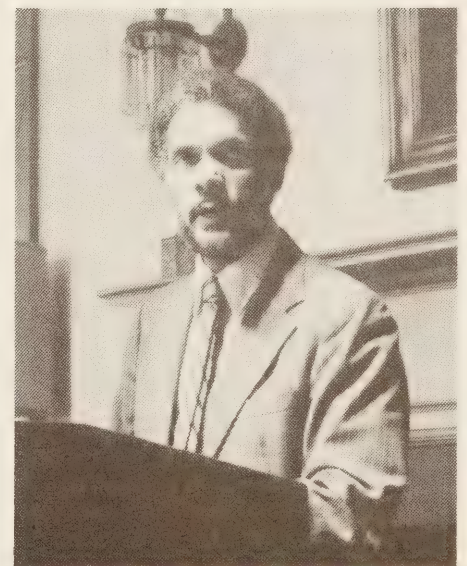
There is no certainty in life, that's Nature's absolute. And accepting that as gospel is God's eternal truth;

Making it much easier in the not so bitter end, if you're, your own dearest, and very best friend.

So GROWING UP is not so hard to do.

Could that be true?

*Just so long as you remember,
your life,—IS YOU!*



On February 3-6, Dr. Albert J. Raboteau of Princeton University delivered the five 1986 L.P. Stone Lectures, on the topic "Recovering a Tradition: The Religious History of Black Americans," to appreciative audiences in the Main Lounge. (Photo by Peter Larson)

"Out of Africa?"

By Taryn Hillary

As of this writing, Dr. Gillespie and members of a subcommittee of the board of trustees have received a letter drafted by the South Africa ad hoc committee of SGA. This letter asked that in considering guidelines for investments, the trustees especially consider the case of South Africa, and that it make public the substance of its deliberations. Attached to the letter was the 1984 statement of the SGA calling for complete divestment and 194 signatures collected in December and January of this year.

The seminary has no investments in the twelve corporations targeted for divestment by the General Assembly of the Presbyterian church. These corporations were named under the GA's policy of "selective phased divestment." According to Dr. Gillespie, the seminary's lack of investments in these companies is not a consequence of written guidelines, and the seminary did not "divest" from any company in order to be in compliance with the GA's guidelines. The seminary simply happens not to have investments in those corporations at this time.

In the past, some students have simply pressed for compliance with GA guidelines. But while GA statements should be seriously considered, they could not be recognized as having final authority. This is the position the seminary has always maintained. GA's may err, and in fact the long history of the GA may show good reasons for the seminary to maintain some autonomy in its decision-making. There is no reason for the seminary to accept the GA's guidelines for investments in South Africa without critical examination. In this case, we believe the GA has not gone far enough. The letter sent to the trustees in January goes beyond the statements of the GA, calling for the seminary to have no investments in South Africa, and to make this a matter of policy.

Dr. Gillespie told me in a recent meeting that he is unaware of whether the seminary has investments in other companies which do business in South Africa. The ad hoc committee is in the process of forwarding to him the names of the roughly 300 U.S. corporations which still have holdings there, so that it may be checked against the seminary's portfolio. It is the hope of the ad hoc committee that the seminary will have no investments in South Africa, and that it will do so as a matter of policy "until and unless the government of South Africa ends its apartheid policies." (SGA resolution, Dec. 1984)

The ad hoc committee is well aware of the seriousness of its request. We would like the opportunity to discuss why we believe that the seminary should make its policy on investments in South Africa public, and why we believe that a policy of total divestment, rather than partial divestment, ought to be chosen.

The act of divestment is of both practical and symbolic importance. "Symbolic" often sounds less important than "practical," but the "symbolic" is of practical importance in South Africa. I had a professor in college named Dennis Brutus, who is a black South African poet. He spent some time as a political prisoner in South Africa, and tells the

story of a conversation he had with a young prison guard while he was breaking stones on Robben Island. The guard asked him how he could be so stupid as to think his movement would ever defeat the apartheid government. Brutus replied, "How do you know you can never lose?" Without a pause the guard answered, "America will never allow it."

Brutus says this common attitude has only recently been unsettled by anti-apartheid activities here. He says the government has always believed that the U.S. was a reliable ally, a belief confirmed by the Reagan administration's "constructive engagement" policy. Divestment encourages those inside South Africa who struggle against their government, and it severely tests the self-assurance of those who maintain the system of apartheid. Adopting a policy of non-investment would send an unequivocal message to government leaders and the people of South Africa.

Thus far, divestment and continued unrest in the country have discouraged new investments in South Africa, a land which was once considered "a gold mine. . . where profits are great and problems are small. Capital is not threatened by political instability or nationalization. Labor is cheap, the market booming, the currency hard and convertible." (*Fortune*, July 1972) Also, since January 1, 17 corporations have left South Africa. Divestment has contributed to the pressure felt by business and political leaders. In the fall of this year, a number of leaders in the business world met with leaders of the outlawed African National Congress for the first time. The business community has begun to realize that significant changes in the political structure are necessary to insure the viability of the economy. And despite the rhetoric of many government officials, they too have been forced to respond to threats of divestment. The governor of Connecticut received an 18-foot telegram from the South African ambassador to this country after he announced plans to divest the state's pension fund of holdings in South Africa.

Internal and external pressure on the economy there also makes it difficult for U.S. banks to bail out the economy with fresh loans, as they did after the uprisings in 1976. The sanctions ordered by the Reagan administration forbid banks from making direct loans to the government, but not from private businesses which maintain the economy. Banks are reluctant to make loans however, if the stability of the economy is uncertain.

Critics of divestiture often question who is most likely to be hurt by economic sanctions and divestment. They often claim that American businesses help black South Africans by supplying jobs at better than average wages. This may sound good, but American businesses employ less than 1% of the black population. (Some statistics claim less than half of 1%) Most American businesses there are not labor-intensive; many are financial and high-tech interests. Control Data, for example, had \$44 million in assets and \$19 million in sales there in 1983, with a total work force of only 313.

What puts the matter of "potential harm" in perspective are statements of black South Africans

and their leaders. An August 25 Gallup-affiliate poll found 77 percent of urban blacks favored divestment and sanctions. The interesting thing about this poll is that the question was phrased in such a way as to make clear that the black population would suffer if such measures were taken. Many, like Victor Mashabela of the ANC, believe that "divestment helps ensure that the inevitable popular victory in my country will come sooner and with less loss of life." Bishop Tutu put it this way at a recent press conference in New York City.

For goodness sake, let people not use us as an alibi for not doing the things they ought to do. We are suffering now, and this kind of suffering seems to be going on and on and on. If additional suffering is going to put a terminus to our suffering, then we will accept it. . .

When did white people suddenly become so altruistic and suddenly become so concerned about black suffering, when over a long period of time those who have invested have benefited from cheap labor supplied by blacks?

Other critics of divestiture claim that maintaining shareholder status puts one in a position of advocacy, but according to a recent statement, "shareholder resolutions have had at least limited success in achieving even superficial changes in the policies of corporations doing business in South Africa. And these resolutions have achieved no change at all in the oppressive structure of South Africa's government."

These remarks were made by the Presbyterian church which claims to have approached 21 different companies over a period of 12 years with a variety of shareholder proposals. To my knowledge, the seminary has never made such a proposal. Dr. Gillespie wrote a letter to the Seminary Conference Committee in April of 1984 claiming, "to my knowledge, the Board has never initiated a stockholder resolution, choosing rather to follow the path of divestiture in questionable or objectionable stock."

American companies have a rather small share of foreign investments in South Africa, but they are in strategic interests. While our government has recently curbed direct sales to the government there, financial and high tech interests have an important role in maintaining an apartheid economy there. This is one of the most important reasons for divestment.

Another crucial discussion is the nature of tactics appropriate to a given political situation. Tactics have to be in proportion to the events which are now taking place, and the political climate. Increased wages, better housing, education and desegregation are all long term benefits which American corporate involvement may effect there, but only for a few. Recent events point to an acceleration in the cycle of protest and suppression. Soon, either change or a massive use of force to silence protests will take place. Our tactics need to pay off over the near time, when many South African leaders believe that the methods of how change will take place are being determined. While

(Continued on page 7)

The Least of These: Persons With AIDS and the Church

E. Terrence Alspaugh

"Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me."

Matthew 25:40 (RSV)

The current AIDS health crisis has become the major medical issue of the 1980s, and, perhaps, the twentieth century. At this time there are approximately 16,000 cases of persons with AIDS (PWAs) in the United States, and estimates project that the number will double in the next year. Numerous factors contribute to the difficulty in knowing how many have been infected with the AIDS-related virus, HTLV-III/LAV, and how many of those infected will develop AIDS or AIDS-related diseases. Among these factors are: the disease is new, first identified ca. 1980; the incubation period ranges from months to five or more years; some PWAs provide inaccurate information about their sexual histories in order to conceal their homosexuality or practice of variant sexual behavior.

Sensitive blood tests are able to test for antibodies to the HTLV-III/LAV virus in the bloodstream. Testing positive indicates exposure to the AIDS-related virus, yet many individuals who have tested positive do not have any symptoms of the disease. Because of cofactors associated with the disease, such as having a history of sexually transmitted diseases and/or a history of drug abuse, it is difficult to determine if those with the antibodies will develop AIDS.

Whether the number of PWAs doubles, quadruples, or remains constant, there are serious problems associated with AIDS: there is no known cure, the mortality rate is estimated to be 100%, and the effects of the disease can lead to a slow, debilitating, and painful death requiring expensive health care and hospitalization throughout the illness. The onset of AIDS continues to present enormous social, political, medical, ethical, economic, and religious issues.

The transmission of the AIDS-related virus and the populations infected with it and at high risk to it pose the greatest problems for the Church in confronting and responding to AIDS. The virus is transmitted through the exchange of contaminated blood, as when intravenous drug users share needles, and through intimate sexual contact involving the exchange of body fluids, especially in blood and semen. The highest risk of transmission, and the most frequent means of it, occurs in anal intercourse, in which the contaminated semen can enter the bloodstream of the receptive partner through tears in the membranes of the wall of the rectum. Women and men are equally at risk in contracting the AIDS-related virus through this sexual activity.

In the United States, the majority of PWAs are homosexual men (abt. 73%), the second largest group are IV drug users (abt. 17%), and the remaining cases include children of IV drug users who contracted AIDS from their mothers in pregnancy, individuals infected from blood transfusions, women who contracted it from men, and those who contracted AIDS by rarer means. As mentioned,

the disease was first discovered around 1980 as an increasing number of young, homosexual men developed symptoms of the disease. It was quickly labelled the "gay plague" before scientists had traced the origins and transmission of the disease. Another group that was unusually affected by the disease were Haitians, and as time passed, intravenous drug users. The general public, Congress, the Reagan Administration, and the Church were slow to address the emerging health care crisis because of the many unknowns about the disease and because it did not appear to be spreading to the general population. In addition, the groups who were developing the disease were on the fringes of society, particularly homosexuals and IV drug users.

As the number of AIDS cases increased dramatically, when individuals outside the homosexual population began to develop the disease, most notably children of IV drug users and recipients of blood transfusions, and when movie star Rock Hudson, now deceased, revealed that he had the disease, great public attention and press coverage were devoted to AIDS, especially as fears and anxieties related to AIDS increased. The Rock Hudson disclosure in itself seems to have prompted Congress to appropriate more funds for research than originally planned.

Virtually every segment of society has been forced to confront AIDS because of its far reaching affects on those with the disease and on those who come in contact with persons with AIDS in the workplace, schools, hospitals, and health care facilities. Curiously, the Church has been slow to address the issue publicly, despite the fact that its members have developed AIDS and it has had to minister to PWAs and their families and loved ones.

There are many fears related to AIDS, the greatest one related to how it is transmitted. Although the press has frequently published findings to dispel the many myths that abound, a recent CBS survey revealed that approximately 47% of the adult population still believe that it is possible to acquire AIDS through casual social contact. The fear of contracting AIDS has prevented many from offering support services and ministries to PWAs and their families and friends, complicated by the fact that the majority of PWAs are homosexual.

Throughout history the homosexual population has been disenfranchised from the majority of mainline Protestant churches and the Roman Catholic church because of their policies against ordaining self-avowed, practicing homosexuals. Until recently, churches did not accept openly gay people into their congregations because their lifestyles and sexuality seemed contrary to church teachings. Many ministers, church leaders, and lay members continue to condemn homosexual behavior despite the official policy positions of their denominations which may advocate equal rights for homosexuals and support active programs to combat homophobia, while denying them full employment in their churches. Many Christians

profess to love homosexual persons, but say their sexual behavior is sinful and against biblical teachings.

Due to these mixed messages, the ordination restriction, and the inability of the churches to minister effectively to homosexuals, a denomination was founded by gay people to minister primarily to their own population, the Metropolitan Community Church (MCC). Some Christians who are homosexual have joined the MCC. Others remain in their churches and become advocates for full acceptance and participation of homosexuals within their denominations, forming associations such as Presbyterians for Lesbian/Gay Concerns, Integrity (Episcopal), and Dignity (Catholic), to mention a few. Some homosexuals conceal their sexual orientation in their churches and silently bear the injustices of their denominations' teachings and polity. Another alternative, which is chosen by some, is to discontinue their affiliations with any church body.

With respect to the current AIDS crisis, the Church has taken little action to reach out to PWAs, nor have many PWAs turned to the Church for support. To worsen matters, fundamentalist church leaders like Jerry Falwell have preached that AIDS is God's divine retribution and punishment on the gay population for their sexuality. Such ignorant views, needless to say, are not conducive to reconciliation between the Church and homosexuals, nor do they offer any hope of grace or comfort to individuals suffering with a mortal disease.

Although some denominations, ministers, and church members have been reaching out to PWAs, the majority are not. Given the confused messages within the churches themselves regarding homosexuality, it is not surprising that few in the churches and few in the homosexual community have called upon the Church to pursue a more active role in ministering in the AIDS crisis. At this point it should be noted that AIDS is the disease and persons affected by AIDS are the ones needing ministry; however, because the majority of PWAs are homosexual, it is difficult to separate ministry to homosexuals with AIDS from the complex religious issues surrounding the church and homosexuality. Moreover, the sexual aspects of AIDS transmission pose numerous religious and ethical problems for the Church related to their teachings on marriage and human sexuality at large. Perhaps the greatest obstacle for individuals ministering to homosexual PWAs is confronting their own sexuality and discovering that there are alternative forms of sexual behavior practiced by a large number of people. Despite the fears and psychological barriers, the Church does have a responsibility to minister to those in need, no matter how difficult the religious issues.

Leprosy as Paradigm

References to persons with AIDS as the new lepers unfortunately are fairly common. The paral-

(Continued on page 6)

lels between the diseases and between the social consequence of having the diseases are strikingly similar.

Both diseases are transmitted through close physical contact, albeit AIDS through sexual contact and leprosy through intimate social contact, resulting in great fears of infection among people who come into contact with infected persons. The incubation period for both diseases can last for years. Both diseases are physically debilitating. Persons with AIDS and leprosy carry burdens of social stigmatization and isolation from the main-streams of society. Both diseases have been considered by the Church and society as God's judgment on the moral character of the ones infected.

As part of a study, I researched how the Church has ministered to lepers over the centuries to compared with how the Church is ministering to persons with AIDS today.

No disease is mentioned as often in the Bible as leprosy. The gospels have numerous accounts of Jesus' ministry to lepers. His personal ministrations were not forgotten by the early Church as it established itself in the forefront of offering direct care to the needy, to widows, orphans, the poor, and to those afflicted with diseases, including leprosy.

In Byzantine Philanthropy and Social Welfare, Demetrios Constantelos writes about how the Christian Church contributed to the social welfare of the Greek East. He relates that Basil the Great, in the fourth century, taught that lepers should not be cast out unattended. The patriarch set an example by nursing lepers and applying ointments upon them with his own hands. He also founded numerous leprosaria throughout the Byzantine Empire.

The Church's ministry to lepers continued throughout the Middle Ages. Leprosaria proliferated as the disease spread from the East to the West. Most leprosaria were supported by the Church and monasteries.

The following account describes the relationship between the leper and the Church and society in the Middle Ages.

"Leprosy was more than just a disease to medieval man. It terrified him not only because its inevitable end was death, but even more because that death would be a long time in coming. The leper would suffer his disease for years, and so for years be at society's mercy. In one village, lepers might be bathed and fed but in another burned alive. The frequency with which laws were passed to restrict his mobility suggests that for all their harshness—and perhaps because of it—the laws were frequently unenforceable, or at least unenforced. Likewise the leper was by turns the object of vilification and of sympathy. A physician could assure the leper himself that his disease was a sign that God had chosen to grant his soul salvation, but he might simultaneously include in his diagnosis that his patient was morally corrupt. The Church might similarly decree that leprosy was a gift of God, but its bishops and priests would nonetheless use the disease as a metaphor for spiritual degeneration. The leper was seen as sinful and meritorious, as

punished by God and as given special grace by Him.

Still, when one balances out this inconsistency and diversity of attitudes, the disease was for the most part considered a stigma, and the leper's existence was more often a living hell than the purgatory which his religion promised him."¹

The similarities between this account and the present AIDS situation are too numerous and obvious to relate, though it should be noted that issues of legislation that abridge civil rights are a major concern of PWAs and the gay population in the present times.

By the end of the seventeenth century, leprosy began to wane in Europe. As it afflicted fewer Europeans, leprosaria and endowments supporting them were channeled to serve other less fortunate members of society, especially the mentally ill; however, the Church continued its ministry to lepers through missions in countries where leprosy was endemic, as the Church continues to do today.

In this brief overview of the Church's history of ministry to lepers, one may be struck by the similarities between leprosy and AIDS previously mentioned; however, one soon notices that the responses of the early Church to leprosy and the responses of the modern Church to AIDS are dissimilar. The lack of tangible support and meager responses from today's mainline Protestant churches and the Roman Catholic church are glaringly apparent. One could explain this phenomenon by asserting that with the secularization and modernization of society, the responsibility for health care has been taken out of the hands of the Church; however, this explanation does not explain why there are so few church programs and individual Christians devoted to ministering to persons with AIDS.

Current Policies and Actions

I have been careful to confine the word "Church" with a capital "C" to the collective body of Christian believers, recognizing that individual churches and denominations comprise the larger Church, and that there is no uniform, collective response of the modern Church to contemporary social issues because of the diversity and independence of its constituents. From this point forward attention will be given to how the Presbyterian Church (U.S.A.) and the Episcopal Church are ministering to persons affected by AIDS. Although I am Presbyterian, both are included because of their different biases. I have gathered my information from interviews with Presbyterians and Episcopalians who are actively ministering to persons affected by AIDS and who are abreast of ministries within their churches; from research in secular and Christian journals and periodicals; and from research of minutes and resolutions of official church meetings. From these sources I hope to have gained a fair picture of how these two denominations are responding to the AIDS crisis as of this date (1/15/86).

The Episcopal Church adopted a comprehensive response to the AIDS crisis during its General

Convention in Anaheim in September, 1985. Their response includes:

- the development of special intercessory prayers for people affected by the AIDS crisis;
- the development and funding of programs of awareness, education, and prevention concerning AIDS;
- the identification and funding of programs of ministry to all persons affected by AIDS;
- the implementation of these programs by appropriate program units of the dioceses, parishes, and missions of the church.

These programs are to begin no later than March 1986. Already many actions have been taken. Persons affected by AIDS are included in intercessory prayers; AIDS masses and healing services have been and are being conducted; educational materials have been and are being distributed in some parishes. Almost every diocese has a study group or committee devoted to the issue. A great controversy has developed over the sharing of the common communion cup. Consequently bishops have issued pastoral letters allaying fears of contracting AIDS from this source. Plans are underway for a national Episcopal AIDS conference to be held in San Francisco in March of this year.

Despite all these impressive actions, a priest working as a full-time AIDS chaplain in one of the major hospitals in New York City conducts his own fundraising to pay his salary because the Diocese of New York and the hospital have not appropriated funds for this ministry. Chaplain William Doubleday expressed frustration over how little was actually being done. He said that those involved in the issue, like himself, were being stretched to the limit due to the lack of services. When asked what he thought the Episcopal Church should be doing in response to the AIDS crisis, he responded, "More of everything." The implementation and enforcement of new policies is always difficult to manage; however, from a policy perspective, the Episcopal Church has laid a substantive, workable foundation.

At the 195th General Assembly of the Presbyterian Church (U.S.A.) held in Atlanta, Georgia in June, 1983, three presbyteries brought forward overtures on the AIDS crisis: Geneva, Pacific, and Baltimore. Their overtures were consolidated with minor recommendations and approved, thereby making them official church policy. The policy calls on the 195th General Assembly to:

1. Become an advocate of God's justice by expressing the concern of the Presbyterian Church in the United States of America at the immensity and complexity of this escalating epidemic;
2. Encourage the public news services to provide wider dissemination of responsible information concerning this fatal disease through the public media, both printed and audiovisual, the churches, and the medical-professional community;
3. Urge the President, members of Congress, and the appropriate federal agencies to provide the National Institute of Health and the Center for

¹Saul Nathaniel Brody, *The Disease of the Soul* (Ithaca: Cornell University Press, 1974), pp. 60-61.

Disease Control with increased funding and high priority for medical research on AIDS and its related and often fatal diseases;

4. Request the Program Agency to direct its Unit on Health, Education and Social Justice to monitor this issue and to be an advocate for funding and public information concerning AIDS;
5. Request the Stated Clerk to inform the President, members of Congress, the National Institute of Health, and the Center for Disease Control of this action.

In contrast with the Episcopal policy statement, this one does not call upon presbyteries, churches, or mission of the church to take any action, nor does it mention provisions for ministries to persons affected by AIDS. Consequently, it is not surprising that little collective action is being taken on this issue. Presbyterians who minister to persons affected by AIDS do so from their own interest and commitment to the issue. Most who minister to PWAs are also involved in an active ministry to homosexuals.

In Los Angeles, the Lazarus Project was founded at West Hollywood Presbyterian Church eight years ago to welcome gay men and lesbians into the church. In a telephone interview, the director of the project, Chris Glaser, expressed frustrations similar to those of the Episcopal priest over how little his denomination was doing in response to the AIDS crisis. He mentioned several problems in ministering to PWAs. Some homosexual PWAs do not want any ministry from the Church, reasoning that since the Church did not minister to them as homosexuals, there is no need for it to try to minister to them as persons with AIDS. Despite the offer of spiritual counseling and free burial services for PWAs at the West Hollywood Church, this information being well communicated to local homosexual and AIDS support groups, Glaser said that they have had few referrals. Another problem he mentioned would be the paradox presented by the Presbyterian Church if it were to assume a leadership role in the AIDS crisis, since the denomination has internal inconsistencies in its policies, which on the one hand advocate equal rights for homosexuals, while on the other hand denying them full membership in the church by refusing to ordain them.

On the surface it appears that there are fewer problems in the Episcopal Church than in the Presbyterian Church in ministering to homosexual PWAs. This may be attributed to the fact that the Episcopal Church permits ordination of self-avowed, practicing homosexuals, subject to the jurisdiction of the diocese, whereas the Presbyterian Church does not permit ordination of same. Lest the picture of the Episcopal Church be painted too rosy, Doubleday did mention the continued need to combat homophobia in the Episcopal Church and that discrimination against gay priests occurs.

The policy statement from the 1983 General Assembly is not the final word on the AIDS issue from the Presbyterian Church. At the time of this writing, the Unit on Church and Society at the Program Agency is developing a proposal on AIDS to present to the 1986 General Assembly. This proposal has not yet been reviewed and approved by the members of the Unit. Perhaps this

proposal will call for the churches and presbyteries to develop ministries to persons affected by AIDS similar to the Episcopal program.

Although I limited my study of Church ministries and policies related to AIDS to the two denominations discussed, I am aware that the Roman Catholic Church has opened a hospice for PWAs in New York on December 24, 1985, under the direction of Mother Teresa. Those in the hospice are prisoners with AIDS who are being moved there from their prison cells. Most of the prisoners are former IV drug users, not homosexuals.

Presently John Cardinal O'Connor of the Archdiocese of New York is speaking out against proposed legislation in New York City that would prohibit discrimination in employment, housing, education, etc., on the basis of sexual orientation. He is urging Catholic lay organizations to lobby against this legislation. O'Connor argues that condoning a homosexual lifestyle is contrary to the Church's teachings on homosexuality and marriage, which is true in the Catholic Church. One wonders if the religious struggles over homosexuality will interfere with the Roman Catholic Church's ministry to homosexual PWAs in the same way it seems to be affecting other denominations.

Conclusions

I have attempted to trace some of the reasons why the Church is responding to the AIDS crisis in such a slow and cautious manner, but no explanation is an excuse for withholding ministry to our brothers and sisters in Christ. The call of the gospels to minister to those in need, particularly to "the least of these," is clear and direct.

I conclude this article in full agreement with the following thought:

"For the church to ignore the needs that cluster around AIDS, to fail to express itself redemptively, and to abandon a group of people who have almost no one to cry out in their behalf for justice and mercy, would constitute a failure in Christian discipleship."²

ADDENDUM: Since the writing of this article, the Advisory Council on Church and Society of The Program Agency has developed a resolution on AIDS to present to the 198th General Assembly of the Presbyterian Church (U.S.A.). A copy of this resolution is available for your review from Terrence Alspaugh.

²Earl E. Shelp and Ronald H. Sunderland, "AIDS and the Church," *The Christian Century*, Sept. 11-18, 1985, p. 800.

(Hillary-Continued from page 4)

perhaps at some point in the past commitment to maintaining investments there coupled with other efforts may have had some validity, the magnitude of recent events makes this obviously an inadequate option.

A policy of non-investment in corporations which do business in South Africa is not just a matter of "washing our hands" of any complicity in the evil there, and should certainly not be advocated simply to make us feel better. Rather than extricating ourselves from the situation, divestment should be seen as one of many means of assisting the South African people in their struggle for justice.

Church and Society

By Grace Livingston Swill

February 14th may have been a few days into Lent, but the Crème de la Sem agree there was nothing abstemious about the Valentine Banquet in the main dining room of Chez Cunningham that evening. Diners were welcomed by hostess Wanda Ijames, fetchingly attired in a crisp A.R.A. uniform highlighted by a red corsage. Tables had been transformed from their workaday austerity into a Lucullan vision: red cloths layered over white, adorned with petite (and alarmingly temporary) bouquets of red carnations, white candles, and apéritifs of cranapple cocktail nested on white doilies. (Please return the empty vases, or see your name printed here.) A visiting professor from a well-known southwestern college noted the warmth and festivity the decorations lent to the occasion, adding, "Flowers cost more money than doilies."

After a short wait in line, which reminded one bon vivant of similar experiences at some of NYC's finer eating establishments, our personalized, yellow admission tickets were collected, and we were encouraged to make our dinner selections from the buffet. Our party was aided in this endeavor by Melissa Brown and Randy Bush, the latter a new student who commented, "It's been fun to dish it out for a change." In the spirit of the occasion being celebrated, they invited diners to disclose the name of the first person they'd ever kissed (doctoral students were excused, of course).

I selected prime rib as my entrée, which proved to be as tender and succulent as anything The Black Swan offers, although perhaps a somewhat thinner cut than might have been desired. 4th Alex denizen Russell Sullivan remarked, "this is a first class banquet with first run meat." One of my dining companions chose the shrimp creole, the recipe for which is a secret closely guarded by Dave Coverdale, the maître de cuisine. A spicy mélange of nacreous morsels of flounder, small shrimp, celery, green peppers, and mushrooms, along with the elusive combination of herbs and seasoning, it had a pleasing texture as well as flavor. Potatoes, rice, and steamed broccoli (the last of these a trifle too al dente) were the somewhat prosaic accompaniments to the meal. The pièce de résistance, according to many gastronomes present, was the do-it-yourself sundae offered at the meal's conclusion, affording us the opportunity of contemplating greed as well as gluttony in our penitential exercises later in the season.

Several distinguished guests were seen at the affair: approximately twenty women and men from Erdman Hall had some Brown hall residents as their dinner companions, sitting en masse and "celebrating our family life together." Dr. and Mrs. L. Charles Willard were hosts at another table, and, at the north end of the dining room, your Church and Society columnist found a group of eight people who all claimed to be engaged. No, they didn't explain. At our table, a young woman commented, "this is so good it's almost sinful"—which prompted the reply, "You must be a Calvinist" from one of the *Sitz* editors.

The night was still young, as Social Chairperson
(Continued on page 8)

A Personal Response to Elisa Diller

By Mike Gorman

I do not know Elisa Diller, but I respect her, for she writes from her experience, her conscience, and her heart. Her observations of the "frightening scenario" involving many American women and children are all too accurate. Her contention that "pro-life" means much more than "anti-abortion" is absolutely correct. And her suspicions about some people who call themselves "pro-life" are more true than anyone with integrity who is associated with the movement would prefer to admit.

These statements may surprise some of you, coming as they do from the coordinator of the (still unofficial) Princeton Pro-Life Fellowship. But I am suspicious as is Elisa that some people have insincere—or at least inconsistent—perspectives on abortion and related issues, especially issues surrounding the poor. There may even on occasion be latent racism in the movement, though I have certainly seen racism in so-called "pro-choice" people. At the risk of being accused of countering *ad hominem* arguments with the same, let me relate an incident.

At the PCUSA's General Assembly last June, where I was an observer, the subcommittee dealing with abortion was considering an overture about alternatives to abortion. One line of the text read "adoption is always an alternative." A seemingly kind, older woman objected to the word "always," contending that there are some babies "who are of certain races (read "black") or who are, well, less than perfect (read "handicapped"), and who are therefore unadopted." The subcommittee chairperson, wishing to verify the contention, called on a member of the official advisory committee, who happened also to be a Planned Parenthood leader in New York City. Her answer? "Yes, that's true; many of those kinds of babies are not adopted, and it would be better if they had never been born." No one objected.

Apparently no one on the subcommittee heard the implicit racism and deprecation of the handicapped. No one questioned the move from factual statement to value pronouncement, i.e., from "unadopted" to *unadoptable*, and hence unworthy of life. Without discussion, the subcommittee struck the word "always." Yes, some people do believe that only certain kinds of persons are "appropriate" for adoption.

My purpose in telling this story is merely to point out that every viewpoint in an issue has its share of horror stories. I agree with Elisa, however, that many people who shun the term "pro-life" are

not anti-life. They are people sensitive to human pain and need.

So too, the pro-life movement I know is a compassionate and a varied entity, quite different from the one Elisa seems to have encountered. Its membership includes feminists, some of whom had been forced out of leadership positions in NOW—simply because of their opposition to abortion—and who founded Feminists for Life of America. It includes people who see nuclear war as the abortion of the human race and therefore oppose both nuclear weapons and abortion, seeking alternatives to both; they formed Prolifers for Survival. It includes advocates of civil rights, like columnist Nat Hentoff and a few members of the ACLU, who want to extend civil rights to the unborn. It includes those who promote peace and justice and who work among the poor, like the Sojourners community and Mother Teresa, who see abortion as another form of violence and absence of peace. It includes churches and women and families—some right here in our own community—who counsel, coach, and even shelter unwed mothers-to-be.

None of these people come from the extreme political right or concentrate on anti-abortion legislation; in fact, an increasing number in the pro-life movement come from the political left. This movement needs more Christians who have a truly pro-life vision.

Much discussion of abortion among Protestant Christians has centered on issues of public policy, with relatively little *substantive* theological discussion. Protestants seem to be in a state of moral and theological paralysis vis-a-vis this issue. Elisa's article, for all its sensitivity, avoids any ethical or theological analysis of abortion. As Christians, however, we cannot separate our faith from our actions in approaching the crises that exist among the abandoned poor, confused teenagers, and the self-oriented yuppie generation.

Where, then, should the church stand on this issue? I think we can begin quite simply: by affirming that the God of the Bible is the God of the oppressed and the God of the unborn. This God hears the cries of both, and so must we. The Church is a community rooted in and shaped by the annunciation and birth of a baby to a poor teenager. The God of that story, who sides with and protects the woman and her child while the world finds no room for them in its inn, *is our God*.

If this story is our story, can we endorse abortion or even accept it as a tragic necessity, perhaps until foolproof contraception comes along? No! We

must act both prophetically and pastorally. We must name abortion for what it is—violence to women and *lethal* violence to unborn children, both God's beloved creatures—and offer viable alternatives for women in crisis pregnancies. As long as we tolerate abortion, we continue to accept the unjust society that makes no room for women and children.

This truly pro-life approach allows neither self-righteous condemnation nor approval of evil. Rather, this approach means being prophetic, having compassion, and changing social structures—a classically liberal social agenda.

(Swill-Continued from page 7)

Dann Caldwell reminded us: the Gold Patrons' Party was scheduled to begin at 9:00. Following local custom, the Church and Society columnist arrived at Alexander Hall after 10:00, only to discover the campus glitterati had yet to make an appearance. Bob Findlay's quarters served as the most luxurious coatroom in Princeton (does C.T.I. know this?). In the main ballroom, tinfoil planets and crepe paper comet-tails competed with junior prom star-garlands for the viewer's attention. Colored paper inside the light fixtures added to the darkness of the occasion. Gym shorts and sweatbands replaced the jackets and ties worn earlier in the evening.

The comestibles proffered at this gala included potato chips, popcorn mixed with cookies sent by Someone Back Home, and onion and garlic dips in their original plastic tubs, all served on pretty paper napkins with poinsettias on them. Potables for the occasion were room temperature Classic Coke and 7-Up (no low calorie drinks or ice) and four kegs of Schmidt's beer. Wine was available if you knew the right people and/or claimed to be Methodist, which are one and the same as far as we're concerned. Dr. and Mrs. Willard put in a brief appearance at the Gold Patrons' Party, but then retired to the library, where they could hear the music just as clearly but have a place to sit down as well. A highlight of the evening was when terpsichorean exercises were suspended long enough for a rendition of "Source Busters," sung con spirito by first year students who didn't realize Dr. J.J.M. Roberts was just down the hall. Perhaps a Brown Hall senior summed it up best with the observation, "I guess I'm getting too old for this—all the music sounds the same. . . ." If "Bunny and Bill" hadn't been booked solid that night, maybe *she'd* be singing a different song.

Sitz im Leben

The Official Student Publication of Princeton Theological Seminary

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Sitz im Leben

A Community Publication of Princeton Theological Seminary

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May, 1986

Paris: The Task of Christian Social Ethics

by Lori C. Patton

On April 16, 1986, Dr. Peter J. Paris (Elmer G. Homrighausen Professor of Christian Social Ethics) delivered his inaugural address, "Expanding and Enhancing Moral Communities: The Task of Christian Social Ethics," in Miller Chapel to those members of the PTS community who dared the torrential rains. The day was dismal, but its grayness was forgotten as Paris treated us to his thought-provoking whirlwind tour of a most practical discipline.

Paris addressed the problem of "how conflictual moral communities can achieve unity with justice for all concerned," which he identified as the most important ethical problem confronting the modern world and as having its primary locus in "moral conflict as expressed in the many and varied structural inequalities caused by racism, sexism, poverty, and all other forms of human subordination . . ." Having stated his concern as being the capacity of moral groups to do justice towards other moral groups, he proceeded first to show how Christian Social Ethics is a practical science. Social ethics "is a practical inquiry for two reasons: a) because human action is its subject matter and improved action is its goal; b) because practical reasoning is a more appropriate method for studying human action than scientific reason because of the variability of the subject matter due to freedom."

There are historical reasons to be suspicious of efforts to expand moral communities,

but "we contend that moral community is expanded justly whenever moral conflicts between moral communities are resolved to the mutual satisfaction of all concerned," with an example of this being "the successful outcome of the recent civil rights struggle in this country under the leadership of Martin Luther King, Jr. . . ." Human communities have no natural impulse to expand themselves in a morally just way, since pure altruism is generally agreed to be contrary to human nature, but such instances *do* occur from time to time under the right conditions: "just relationships between groups requires the exercise of political wisdom at its best."

Paris then traced the evolutionary development of moral communities from 'familial consciousness' to 'tribal consciousness' (which "provided the basis for the development of theories and practices of nationalism, racism and sexism") to the emergence of the modern 'social group' (whether social club or nation-state) from the disruption caused by urbanism. Noting that, like families and tribal associations, modern social groups are incurably parochial, with minimal capacity for integrating outside elements, he stated that their "self-protective herd instinct" causes them to relate in one of two ways to those outside their group: either co-existence (characterized by distance, distrust, and surveillance) or domination (exercising control

by force and dependency). Neither contributes anything to harmony, peace, and justice.

Thus, "the basic moral problem of our time is how we can break out of our parochialism and expand our moral communities for the sake of justice . . . ours is a passion for the creation of communities capable of including as much quantitative diversity as possible." Since humans have "the unique capacity to transcend every natural impulse and to envision and create new communities that are not regulated by natural needs and desires but by the goal of preserving and promoting our common humanity," the end we seek is a *human* construct: a better world. "Further, we contend that humans actualize themselves as humans only as they exercise their capacity for establishing moral communities in which diverse peoples can associate with dignity, self-respect, independence and peace." No social group can evolve naturally into a wider moral community, for the creation of such communities "is a moral problem that can only be resolved by humans committed to a life-time of acting cooperatively for the sake of our common humanity." Since our natural instincts oppose such a community, it can only arise *after* the natural powers of resistance have been overcome (loyalty to soil, blood, race, and patriarchy).

A "fundamental condition for the expansion . . ."
(Continued on page 2)

Gillespie—Building for the Rest of the Century

by Elisa Diller

In an interview with Dr. Thomas Gillespie, the *Sitz* discussed Princeton, the church, the world, and his vision for the future.

As you reflect on the last three years, what are the differences between being a seminary president in Princeton, New Jersey, and a pastor in Burlingame, California?

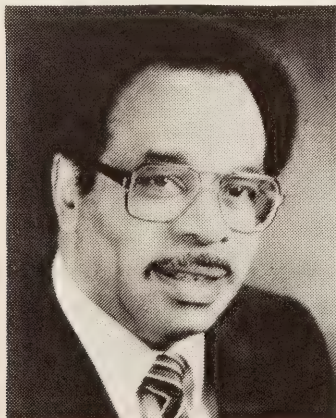
Well, of course you have two different institutions. A church and a seminary are both Christian communities but with different purposes, so you tailor what you do to that purpose. The day-to-day work with people is

the same—the preaching, administering programs, moderating committees. The names of the people you deal with may be different but the dynamics are similar. Both the church and the seminary serve the whole church and the Gospel, and that's important to me.

What has been your greatest pleasure as a seminary president?

There are so many, it's difficult to choose. I think being part of the preparation of the next generation of church leadership is one.

(Continued on page 13)



Peter Paris

Editorial —

A SCHOLASTIC MISCELLANY (of stuff that didn't make it into the paper)

Since this is our last chance, we thought we'd share with you some of the ideas that came up over the course of the year but (perhaps mercifully) did not make it into the *Sitz*. Read at your own risk.

1) A Seminary-wide contest for "Best Youth Group Story" (the possibilities are mind-boggling). First Prize: a romantic weekend with the major theologian of your choice in sunny Princeton; you'd be staying at exclusive Erdman Hall, overlooking scenic Speer Library. Second Prize: *two* weekends!

2) In defense of bearded theologians. This apologia would respond to the suspicion which some among us feel when they notice fellow seminarians surreptitiously stroking their beards in precept, or notice the number of beards adorning previously clean-shaven cheeks beginning in the Middler year. In answer to the question, "*Do* beards make better theologians?," this study would use historical precedents, scholarly research, *and* a musical plea (sung to the tune of "Everybody Ought to Have a Maid"): "Everybody ought to have a beard./ Everybody ought to have a fuzzy face./ Without a beard, what *does* he [sic] face./ But ridicule and scorn? . . ."

3) Called to be Nice. A modest proposal for an appropriate topic for a commencement address and Senior Class hymn: "'Tis the gift to be pleasant,/ 'Tis the gift to be liked;/ 'Tis the gift to have your salary hiked./ And when we find the church that suits just right,/ 'Twill be in the suburbs of Love and Delight./ When true pleasantness is gained,/ To bow and to bend we shan't be ashamed./ But to turn, turn, 'twill be our delight,/ 'Til by turning, turning, we turn to the Right."

4) A P.T.S. Bunnies Calendar. This little brainstorm could raise big bucks for some enterprising group; capitalizing on the popularity of our P.T.S. security guards (or "Bunnies," as we like to call them), each month of the calendar would feature a photo of a winsome seminarian (of either sex) stunningly attired in a bathingsuit and security jacket, posed next to one of the "Bunny-mobiles." A Christmas gift idea sure to please.

Oh, well—you get the idea. Our thanks to those who helped, those who appreciated, and those whose thoughtful comments made the job worthwhile. Have a great summer.

(Patton-Continued from page 1)

sion of moral communities is the claim for justice that emanates from those on the outside," a claim always based on the experience of injustice. "Unlike social groups, oppressed people embody an impulse for universality which is expressed in their claim for justice. Their discontent with the particularity of their condition stimulates them to struggle for justice; i.e., equality within a wider humanity. Every prophetic and revolutionary group presses such a claim."

Parochialism, utilitarianism, and idealism "constitute major societal constraints against the formation of wider moral communities," but these constraints can be overcome when there is adequate commitment to that end, as is evidenced in the United Nations Organization.

As for the Christianity in Christian Social Ethics, "the parochialism of churches has

been evidenced in numerous ways," *but* Christianity also "contains certain resources for the solution to our problem, namely, its vision of a universal humanity inclusive of all races, classes and nations." Though the churches have clearly not worked hard enough to institutionalize this practical ideal, Paris cited the formation of the World Council of Churches as an example of what *can* be done.

"Respect for diverse moral communities and the desire for mutual friendship between and among them, together with sensitive and appropriate responses to the claims of oppressed people for justice, are the products of religious and moral training. That training must be undertaken by institutions that embody the virtues we advocate . . . we must seek to cultivate the personal and institutional habits necessary for creating unity while preserving diversity. Happily, that quest could become for us a way of life."

Financial Aid Changes Proposal

by Elisa Diller

Beginning next year, significant changes will take place in the application process for federal financial aid funds. This means that Title IV funds, which include the Guaranteed Student Loan Program (GSL), the National Direct Student Loan Program (NDSL), and the College Work Study Program (CWS) will require, according to proposed federal regulations, more paperwork. According to Matt Spina, Director of Student Financial Aid at PTS, the following materials will be required before federal financial aid funds can be received:

1. A Financial Aid Transcript from all previous educational institutions attended.
2. A draft Registration Compliance Form.
3. A GAPS FAS form should be filed.
4. A copy of your, or your parents' 1985 income tax return.

Another issue is that of the level of federal financial consequences for PTS students. Right now PTS students borrow approximately \$500,000 in GSL assistance and around \$150,000-\$170,000 in NDSL and College Work Study assistance. "This means that we receive approximately \$650,000 which can be yanked around in any direction. Congress still hasn't made any final budget decisions, so we don't know where we stand," said Spina. "I don't want more paperwork and I *know* students don't, but it is important for people to know what will be required. This means that students should pay attention to *any* follow-up letters they might receive from the Financial Aid Office which lists information needed. I don't want anybody's aid delayed because of miscommunication. We want to let students know before they go home for the summer what they will need when they return. If they can get all the paperwork done and get all the documentation they need over summer vacation, it will make life that much easier for everyone!"

New SGA Reps Elected

April 7 and 8 election results are as follows: Brian Paulson will be the Senior Class Rep, David Yoo the Middler Class Rep, Bill Myers (CRW) the Married Students' Rep. The three at-large slots went to Emily Duncan, Lisa Diller and Jeff Burke. ABS, ISA and the Women's Center will designate representatives to serve, and the Junior Class Rep will be elected in the Fall.

The Results Are In . . .

During the second week of April, Planning Board conducted its first campus survey exploring the nature of social concern at Princeton Seminary. A random sample of students, faculty, and administrators was chosen from the lists in the student directory. Of the 286 surveys distributed through the mail, 71 were returned, approximately 25% of the sample. Of the 71, 43 were single M.Div. students, 9 married M. Div., 4 administration, 3 faculty, and the remainder from other degree programs. 35 of the surveys were filled out by men, 34 by women, with two unknowns. Eight respondents took the option to return the survey without answering the questions. Two of the eight provided reasons: 1) "I'm concerned but not active," 2) "I can't separate my concerns." In the results shown below there are neither black/white or other racial comparisons nor student/faculty-administration comparisons. The data was only sufficient for gender distinctions and for presenting the sample as a whole.

Question 1: What is your single greatest social concern?

Of 60 respondents:

- 31 named justice-related concerns (human rights, economic/social justice, imperialism, racism, sexism, poverty, etc.)
- 12 named peace-related concerns (nuclear proliferation, terrorism, war, violence, etc.)
- 9 named hunger as their major concern.
- 6 referred to the need for evangelism or love.
- 1 named abortion. 1 named stewardship.

Question 2a: List three concerns of major interest:

Of 178 respondents:

- 86 were justice-related (racism:14, women's concerns:12, gay/lesbian rights: 5, Central America:12.)
- 40 were peace-related (nuclear arms:19, communism:3.)
- 27 Hunger
 - 5 Domestic violence
 - 6 Evangelism
 - 4 Education

Comparisons between genders show little distinction except the following:

- Abortion: 9 men, 3 women
- Women's concerns: 0 men, 12 women
- Evangelism/Mission: 1 man, 6 women
- Communion: 3 men, 0 women

Question 2b: Record the level that best reflects your understanding of each concern (scale from one to five, five being lowest):

Average overall understanding: 2.425*
 Average women's understanding: 2.15
 Average men's understanding: 2.7

Gay/Lesbian concerns: 1.50
 Women's concerns: 1.76
 Abortion: 2.36
 Hunger: 2.36
 Peace-related concerns: 2.62
 Central America: 2.75

*Remember these are self-evaluations of personally selected issues. The question is: "How much do you think you know about what matters to you?"

Question 2c: Record the level that best reflects your involvement in each concern (meeting attendance = 3):

Average overall involvement: 2.98*
 Average women's involvement: 2.88
 Average men's involvement: 3.09
 Gay/Lesbian concerns: 2.33
 Central America: 2.41
 Women's concerns: 2.1
 Domestic violence: 2.60
 Justice-related concerns: 2.69
 Racism: 2.92
 Hunger: 3.37
 Abortion: 3.49
 Peace-related concerns: 3.59

*The question is "How involved do you think you are in matters that concern you?"

Question 2d: Where are you involved? On campus? In the church? In the community? At the local, state, or national/international level?

Of 289 respondents:

- 86 are active in the church (31%).
- 57 are active on campus (19.7%).
- 53 are active in the community (18.3%).
- 58 are active at the national level (20%).
- 26 are active at the local level (9%).
- 9 are active at the state level (3.1%).

Differences between genders are very minimal. (29 women active on campus, 28 men.)

Question 4 [sic]: In what campus groups do you participate?

Of 63 respondents, 29 participate in on-campus groups.

- Cross Cultural Missions Group drew the highest at 15.
- Plowshare and Women's Center shared 7 participants.
- Theological Student Fellowship drew 6.

Question 5 [sic]: If not, why not?

Of 34 non-participants:

- 33 listed study workload as a reason for not attending student groups.
- 18 listed off-campus activities.
- 13 listed other campus activities.
- 6 wrote in "time."
- 5 thought no current student group touched their concern.
- 5 considered current groups ineffective.

Other written answers are provocative:

- "Are administrators allowed?"
- "I don't see my time best spent by supporting as many student groups as possible just because they are campus groups."
- "I perceive PTS groups to be inflexible and dogmatic."
- "The study workload is distressing at best—it keeps us from seminars and special lectures that could and should be essential to our growth in Christ."
- "... especially narrow restricted perceptions."
- "All of the complacency around me—I tend to follow suit . . ."
- "I haven't found time used in these groups effectively spent."
- "I feel awkward about showing up as an outsider . . ."

Thanks are due to Emily Duncan, Anne Dunlap, Bob Jystad, Molly McNelis, Lori Patton, Michael Hillary, Dr. Richard Fenn and the other members of the Church and Society Committee for their guidance, support, and assistance.

Special thanks to those who participated in the survey.

"Digging Deeper"

by Bob Jystad

Why a survey? Because I hear (and offer myself) a number of seemingly unsubstantiated and highly critical generalizations of our community.

Why a survey on social concern? First, because many of those generalizations center around the expression of social concern by our community. Second, because it is clearly a mandate in the contemporary church to raise the level of social consciousness of the membership, and it is very interesting to get an empirically grounded view of the future leadership of the church. Third, because there are leaders in our community who are trying to provide forums for expressing social concern and who do not feel a great deal of support.

Everyone who has done a survey knows how difficult it is to keep bias out of the results. Many have experienced the harsh cruelty of data distorted in the name of self-interest. I chose the presentation of the data before you (see "The Results Are In") with two major concerns—accuracy and brevity. If you have questions or criticisms, feel free to approach me. This is as much a learning experience as it is an attempt at a professional

(Continued on page 4)

(Jystad-Continued from page 3)

job. Also, I knew that as soon as I began to interpret, it would be impossible not to be biased. Therefore, the data are separated from my conclusions, this article, and you are free to peruse them and draw your own as you see fit.

The results are interesting (to use an appropriate and banal phrase). There are things they do not tell us. We do not know if PTS has become more "conservative." We do not know if Reagan is more or less popular to the campus his second term when compared to his first (though I would venture a guess the "Libyan Affair" has done little to change any attitudes.) We do not, as well, know the degree to which the seminary is socially concerned. If the same survey were taken at other seminaries we might be able to compare the number of returned questionnaires or the reasons for not returning them, but most conclusions would be forced at best.

All of which is to say, there is very little that might be construed as indicting. Those of us who are critical of the seminary for its apathy will have no more ammunition than we already have. Those of us who are critical of the seminary for its shallow understandings of the complexities of social and political problems—likewise. Business will go on as usual, but . . . perhaps . . . we will know a little more about who we are and what we care about and will coordinate our efforts and increase our effectiveness to fight the powers of injustice aligned against us.

General data:

I was disappointed by the turnout—25%. A small sample (286) was chosen in order that the relative response would be greater. I had hoped that knowing you were selected would increase your resolve to participate.

The returned sample was a good sample, however, well balanced between men and women and accurately representing the distribution of the campus.

Question 1: Single greatest concern

The answers clearly indicated to me a high degree of competence with regard to social concerns. Over half of the respondents recognized (betraying my bias) the relationship between systemic injustice and deprivation or violence. The group displayed a high sensitivity to the violences of war, racism, sexism, political and economic oppression. I would say the sample can be generally classified as "realistic." A few of the respondents indicated the need for love and the gospel as their major concern, which most sophisticated social activists consider "idealistic" at best. And yet, it was interesting to note that all of those who advocated this "idealistic" approach to the world's problems were women. Not a single man. Perhaps there is a depth to

that answer that advocates of the "pragmatic" illusion tend not to perceive. Perhaps it is simply naive.

Question 2a: Top three concerns

Generally reflected question one. Racism, Central America, and Women's concerns rose to the top of specific justice-related concerns. Hunger came out by far as the single most "interesting" concern. I have two thoughts on that. First, it may be hunger's immediacy that compels us. People are dying now. They need food, now. Perhaps the high level of nuclear fear also reflects something of the effect immediacy has on our level of concern. On the other hand—steady for the challenge—hunger is an "easy" issue for most people, especially Americans. Everybody agrees that starving to death is wrong. Everybody agrees that food must be delivered to places of need, and that new techniques for growing crops in arid lands developed. It's a sad situation and we all should do what we can to help. However, situational guilt is easily assuaged by a small donation of time or money. But the guilt associated with systemic injustice doesn't go away until the injustice goes away. It is not difficult to understand why complex rationalizations are developed to deny the presence of injustice. It is not a comfortable way of "being."

Gender distinction raises some eyebrows as well. I will leave it in the form of a question: Why is it that nine men listed abortion as a principle concern and none listed women's concerns (sexism, feminism) while twelve women listed women's concerns and only three abortion?

Question 2b: Degree of familiarity or understanding

Higher than I expected. Concern appears to reflect understanding. The advocates of gay and lesbian concerns, though their numbers were small, topped the list. Women's concerns (all women, remember) drew a close second. Central America, an issue growing closer to us each day, sat in the cellar with a nevertheless respectable average.

Again there is a gender issue. Women recorded a considerably higher level of familiarity than men. Perhaps this reflects performance pressures. Perhaps it reflects more active concern. In any case, it is a challenge to our (the men's) relative complacency.

Question 2c: Degree of involvement

The sample indicated a high level of activity. The average overall involvement suggested that persons with social concerns find themselves at issue-specific meetings, if not in charge of them or more. It is difficult to know what the relationship is between involvement and participation in the survey, but my guess is the presence of some bias toward

higher involvement. The distinction between men and women is insignificant which may mean that men are freer from the social pressures that demand high performance as a prerequisite for entering public conversation, that men do not have to be as afraid of looking stupid.

Gay and lesbian concerns holds the top position again, while Central America shoots up to second. Both peace-related concerns and abortion show a significant discrepancy* between understanding and involvement.

Question 2d: Location and level of involvement

Validates 2c. Almost fifty per cent of the responses indicate involvement outside of the campus. A full twenty per cent indicate activity at the national and/or international level.

Question 4 [sic]: Campus involvement

These answers best reflect the bias of the sample. Close to half of the respondents claimed some participation in on-campus groups. My guess is that this does not reflect the seminary as a whole but rather that persons active on campus are more likely to return a campus survey. Take Plowshares for an example. Attendance this year has not been very high (nor more or less than previous years) averaging around ten. I imagine. Yet a full seven persons in a sample composed of only 25 per cent of the entire campus reported involvement in the group. (Something to be proud of.)

Question 5 [sic]: If not question 4, why not?

This one is first for the faculty. It is a fact of life that students complain about study workload. But at a campus where what you learn is directly related to the quality and scope of your lifetime work, at least, and may be related to your personal integrity with regard to the world and your eternal status with regard to the Infinite, you would think the complaining would be somewhat squelched. It is my experience that students on this campus are sincere and hard-working, until they realize the battle is over before it's begun, and even then they more often than not demonstrate a noble, albeit fateful, posture toward their oppression. When thirty-three out of thirty-four list study workload as

(Jystad-Continued on page 5)

*An important factor needs to be considered here. The evaluations are self-imposed. Those who claim a high degree of familiarity may be more inclined to recognize how much more involved they could be. On the other hand, they may simply not be involved.

(Jystad-Continued from page 4)

a reason for lack of involvement, my guess is that somebody, somewhere has their priorities mixed up, or at least has not considered the relationship between education and praxis. Certainly not everyone is guilty, but for those who are, please take this information seriously.

Next for students. For myself, one of the most significant conclusions of the survey is the presence of concern. I would venture to guess it is a true reflection of the campus. The survey also shows high correlations between concern and understanding, and concern and involvement. Again, it is my guess that it better reflects the campus than not. A lot of people are doing things that cannot be seen. But there is a lot of room for improvement, especially on campus. If you are critical of the quality of campus activities, get in and change them. Participate actively in the discussion that unites us and makes us more effective agents of truth and justice.

Now for the Planning Board and the student groups. I think the emphasis needs to shift from complaining about the "apathy" of the campus, to designing programs that best utilize the time of students, including yourselves. It is my guess that if you can convince students that it is worth their time to be involved with your groups, they will be. That means you have to be convinced as well and if you are not, there is no reason to maintain the group just because somebody before you was convinced. Too much energy is wasted on dying institutions, and we need to have the courage to recognize what matters, and what does not. If you are really compelled by the issue your group represents, it will show, and furthermore, it will not matter how many others recognize the need. But if you are valiantly standing for a sector of humankind that has been marginalized simply because nobody else will or against a social problem that only the "enlightened" recognize, you will find yourself quickly burned out and consciously or unconsciously rejecting those who would join you. Please, I do not have any particular groups in mind. Furthermore, I am not an outsider speaking without the credibility of experience. There are times when it is important to critically reflect on the form your energy takes and ask, "Is it worth it?"

As I said, feel free to direct comments to me, oral or written, or to any members of Planning Board. We are all made better in the process.

Animals

*Quaint fuzzy warm
joys to look at
laugh
pet and hold close
secure*

*Attractive graceful lithe
senses tingle
sensuous drives
bound up down
primordial*

*Grunts, growls, howls
feet claws
eyes that burn
dark night
roving*

*Animals
in dreams
tortured twisting
bounding brain
nervous jump
up awake*

*Animals
dark light
mysterious
enticing
imagined real
Animals*

—Timothy

*High up in the mountains, in a valley
wide and long,
Clothed in verdent emerald, where a
bluebird sings her song,
There blooms a golden flower that must
be picked ere long,
Or the wonders of it's story will be
wasted and all gone.*

*The flower there is planted by the dreams
of another age.
By the wise one who have lived there,
guided by a sage.
It may tell us of a young prince about
to come of age,
Or hold us in it's very spell with the
workings of a mage.*

*The flower once picked will never die
but bloom forever new,
For as it's tales are shared with others
so they must share them too.
And where there was but one flower, now
are blooming two.
Each of wondrous stories, all the old and
many new.*

—Elisabeth W. Farley

*I studied briefly those who through the times
have spoken with assurance their creeds and
more.*

*They that with heads held high, charged
with vital spirit, freely shared these thoughts
with others even to penning them upon
oaken doors.*

*I wonder mentally wide-eyed at their com-
mand of word and meaning that carries
through the test of time and now speaks
again to even such as I.*

*Would that it might share my creed and
faith as easily, capturing the nuance of each
word's shaded meaning in just the right light
to illumine forever the thought for all to see
as if lighted by the brightness of a noonday
sky.*

*But, raised in the presence of expectations,
all of my commitments made in the echoing
silence of the mind, except for a few small
words echoing once or twice before coming
to rest in the half empty sanctuary, the
question becomes moot.*

*It is something I do not understand, my faith
is, and lives.*

*I feel it's action in my life yet every so often
the fluttering, as a moth caught in the folds
of the open curtain seeks freedom so do the
words that have not been expressed.*

*I open my mouth as I have tried with my life,
still, I remain mute.*

—Elisabeth W. Farley

Sapphire Wisdom

*Sapphire Blue the color of wisdom—
Taught by a heart in the moment of pain—
Opening the first of the doors to the feelings—
Wisdom brought in the tears of the rain—*

*Ruby Red the color of anger—
Shot from a heart in the sharpest of flame—
Cooled from within by the memories of
friendship—
And reasoning what was cannot be again—*

*Emerald Green the color of hope—
Growth of a heart in the moment of gain—
Sensing beyond to the swift rising future—
And the hope of the happenings upon the
new plane—*

*Amber Gold the color of love—
Aglow in a heart that's awake once again—
Bound by the Sapphire, the Ruby, the
Emerald—*

While life in it's whole it attempts to attain—

—Elisabeth W. Farley

Illegal Immigration: Is There a Problem?

by David Huegel

Illegal immigration, the entry of improperly documented people into the United States, is one of the stickiest issues currently facing the country. It is no longer, as it once was, merely a matter of Mexican migrant workers in the Southwest who worked at harvesting for a few months and then returned to their wives and families for the rest of the year. Illegal immigrants (the preferable term is undocumented workers, but I use the other term for clarity) now come in both sexes, in all ages, from all walks of life, and from almost every nationality. They can enter the country as students, as temporary guest workers, as tourists, by paying a smuggler, or by braving the border crossing on their own. More than a million of them are deported every year, but no one knows how many of these return and, more importantly, how many never get caught. They not only live in cities from Miami to San Diego but also in towns from Portland, Maine to Portland, Oregon. They are a growing presence that our lawmakers have faced with reluctance, in large part because the voters and special interest groups are themselves so divided as to how to respond to them. What, then, is the problem that the undocumented immigrants represent? Is there indeed a problem? Without presenting any solutions, I would like to give a short introduction to the issue.

One of the popular misconceptions about people illegally in the country is that they are a burden on society, putting little into the economy and using social services for which they don't pay. Of all the aspects of the immigration question, this is perhaps the one for which there is clear and conclusive evidence. The classic study, done by Dr. Villalpando and his associates in San Diego, demonstrated that, in almost every case (with the exception of city hospitals and English as a Second Language programs), undocumented workers not only boost the economy by providing labor at substandard wages, but also subsidize the federal and state governments by paying far more taxes than they receive in services. This is most notably true for social security taxes. Some clothing and agricultural industries would collapse were it not for undocumented workers.

Another misconception about immigration is that most people who come to the States are fleeing from either political or economic oppression. Some, such as the Haitians, are indeed poverty-stricken and persecuted in their lands of origin. A very few (in four years of ministry among Hispanics in Massachusetts, Texas, and New Jersey I have never met any) have had to leave their homes because

of threats on their lives or violence and war. Another handful, particularly from Indonesia, are forced to come to the United States by smuggling rings dealing in domestic servants. The vast majority, however, are simply people who are seeking to improve their lifestyles. Many of them have friends or relatives living in this country who tell them stories about how good it is here and are willing to help them come. Most of them come by their own accord, do, in fact, maintain a higher standard of living, and in turn send help to friends and relatives back home. Many return to their countries of origin, but an increasing number are settling down in the U.S.

Well then, what is the problem? If our economy and society benefit from the presence of undocumented people, and they benefit from being here, why rock the boat? While it is true that many are in favor of no change, including many undocumented workers and the businesses they serve, the system or lack of one perpetuates several serious injustices. I will suggest two.

The first injustice, oddly enough, is committed against the Immigration and Naturalization Service. The INS, to a degree unmatched by any other government agency, lives between a tension between service and enforcement. Both functions go on simultaneously and are often easily confused. They are even easier to confuse when one takes into account that, outside of tax law, the immigration laws are the most complex that the country has, and they all stem from an obsolete McCarran-Walter Act passed over Truman's veto at the height of the Cold War. As if that weren't enough, the INS also has to guard two of the longest and busiest borders in the world, as well as all the seaports and airports, with personnel and equipment fewer in numbers and quality to many city police departments. In other words, no one really expects the INS to do its job, but conversely no one expects them not to do it. The INS is not to stop but merely to limit what would otherwise be a limitless supply of labor. The injustice is not only that we purposely make their job impossible but that we in effect hire them to act as oppressors in our stead. No one, not even INS officials, blame people for wanting to come into this country in whatever way possible, but since simply opening our borders would create social problems of unimaginable proportions, they get the dirty job of half-enforcing unpopular laws. With this tension in mind, it is indeed incredible that their human rights record is as good as it is.

The second injustice, of course, is to the "illegal alien". The injustice does not pri-

marily consist of low wages, employment not corresponding to what is frequently a high degree of preparation in certain individuals, racial discrimination, or even in fear of deportation, although all these are common. The crux of the matter is that these people are obstructed from full and honest participation in the life of our society. For some the feeling of not belonging pervades their existence, in others the feeling is latent or nonexistent, but for all life is in one way or another a deception. From the moment one swims the river, or has one's tourist visa expire, or leaves the protective custody of the "coyote," one begins the search for false documents, false identity, and false confidence in order to convince others that one belongs. Needless to say, the experience of most illegal immigrants in this respect is very different from the ideal immigrant experience that is supposed to have built this country. This is certainly not the way to make responsible citizens who can contribute to the richness of our social fabric.

The relative prosperity of the United States and its economy at the present time has reduced the urgency of legislation concerning illegal immigration. If the historical pattern is followed once again as it was in the twenties and thirties, this period of prosperity will precede a recession and a period of higher unemployment. If the depression of the thirties and the recession in the fifties provide a reliable precedent, the country will then empower the INS to carry out its task more efficiently by means of improved financing and equipment. Perhaps the country will relive its periodic hysteria and we will have a repetition of the infamous "wetback drives." Perhaps we will once again try to purge our society of those from whose labors we have all benefitted but whom we have never allowed to belong. Is there a problem? Yes, there is, and the more we try to ignore it today, the more misery we store up for tomorrow.

Buss Stop

*I ran up the door,
Opened the stair,
Said my pajamas,
And put on my prayers;
Turned off my bed,
Tumbled into my light
And all because
You kissed me good night!*

—Vernon McIver

inmate at Trenton State Prison

(Submitted by Barbara Harrigal,
student chaplain at the prison.)

Credo

*It is easier to believe in God in Canterbury, I think,
where every winding street leads to the cathedral.
Outside, the April morning sun
shines on pilgrims—French, German, Japanese.
Inside, I contemplate vastness
and so much stone.
Small is the martyr entombed behind the altar.
Small the choirboys and all the company of heaven.*

*There is a darkness, too, with cathedrals—
terrible and dark
like God who silent hides his face from us.
Yet, in tomb or cave or shadowed corner
even a small thing—a creature seeking God—
may dare to sing
and break the silence.*

—Joy A. Schroeder

Growing Pain

*Hard
but not cruel
the reawakening of the frozen soul.*

*As self, reborn, pushes up through the filthy slush
waits small and naked in the harsh company of the city.*

*Once dormant roots, now fed—
filled deep by hidden purity,
struggle out through packed void
to find depth;
to find balance, nourishment, life.*

*Purpose,
still unflowered,
stalks.*

—[©]Stephen A. Kisslinger

Star Dusted

*Hooked, my soul is ripped, struggling, dragged into
The instantaneous gap between the buffering lies.
Naked, stripped of the cocoon of woven rags,
Helplessly wait, shivering scat; no excuses, no disguise.
Oh, merciless memory! Blood burned engraving awaits the parse.
No cavalry charges; no second chances; permanent tattoo.*

*Then the hideous sneering smell, and that I've been toyed,
And feel the piteous loneliness of Broadway ladies' bags.
I face, at the last, cold interrogation of the stars:
No tears, naught sates the bitter famine of the void.*

—[©]Stephen A. Kisslinger

Just Between Us

- one:** Why does the sky thunder during a storm?
another: God bowls—silly question.
one: Why do things grow?
another: Careful gardening.
one: Why do people make gardens?
another: To grow.
one: Why am I always late to class?
another: Careless timing.
one: Why do I get too much work in classes?
another: Institutional ego.
me: Check this out.
him: What.
me: A study in contrasts: the cornerstone of Payne Hall ("To Him that Loved Us") and the label on 21 Dickenson, just 75 feet away ("PTS—no trespassing").
him: (My word, it's worse than I thought.)
me: Gimme a break! I thought you were supposed to share my ideals.
him: Sometimes only to the extent you made me. But go ahead, dream.
me: So what—I like to dream. Remember "Ruby Jean and Billie Lee" by Seals and Crofts? There I am, singing in front of the church like some musical evangelist—humble type, of course—or maybe in front of some church supper gathering—with everybody's eyes on me. The electronic hardware bleating the music behind me. I'm singing,
 "We'll have children of The Kingdom
 They won't be torn by war, nor will they
 Kill or hate or hesitate to Love—Justice."
him: Hmmm.
me: All right, you comedian. You do know how to make me laugh at myself.
him: I'm glad. Go on, friend.
me: Yeah—then somebody comes up to me after the concert and hugs me, and we cry for the Love of God, wiping each other's faces between embraces . . . I'm glad we got together—just talking with you has really helped me to clarify some things—yeah—I think the anger, belonging to me alone in some ways.
him: Now I suppose you're ready to talk about workload.
me: O.k.—I'll admit it. I'm piqued. We're taught to rush through material and then be *critical* of it. Just what I hate in others and myself is rewarded here—quick to criticize; hastily empathize . . . I dunno.
him: I do.
me: O.k., I'll ask—Whaddya mean?
him: You wanna talk about PRO2.
me: Well, only as a small example of something larger, I assure you. Confrontation—student to student—it can help uncover and illuminate personal incongruities, etc.—but where do students *go* with that? Which of their other important needs are met by fellow students within the structure of the institution?
him: What do you want? A babysitter? A psychoanalyst? A touchy-feely lifestyle enclave?
me: Don't give me that Bellah, et. al., stuff. I'm talking about community.
him: "Community!?" Hackneyed, pietistic, idealistic, inappropriate in the context of a theological education, . . .
me: Forget it. ("Inappropriate"! Humph. How did I make such an ogre, anyway.)
him: Hey—I'm being hard on you—just to show you I can.
me: I know—I'm the writer here, remember? Now and then it's convenient to have you get mean.
him: Complexify me. Yeah, o.k.—a feisty challenge to the would-be analyst.
me: Right. Hey, look, I'm comin' to it, though. Yeah . . . I know . . . Anger turned inward results in depression. And I've been typically depressive. But some of my anger should come out, right?
him: _____
me: O.k. So the anger festers and then, once expressed, is over-emphasized, so that people resist the content of the message because they reject the process underneath it, seeing that process as an inappropriate degree of angry effect.
him: Well said, I think.

(Continued on page 8)

(Just Between Us—Continued from page 7)

me: Your me-ness is showing. You “think”?

him: O.k.—it’s good. O.k.?

me: Thanks. Maybe you’ll get better at compliments when I am able to compliment myself better.

him: _____

me: You know, I could write to everyone I know here—to tell them I’ll miss them. But the most I could give them is a piece of myself. It hurts a bit, but it’s a hurt I don’t want to miss.

him: And what have you learned here?

me: Some not-quite-enough portion of what many wanted me to—many, not all—filling everyone’s mind with their own . . . I’ve struggled against my teachers at many points, you know.

him: And it’s helped you learn from them—deeply so. Right?

me: You know, you’re right. Why should I feel guilty about it? I never meant them any harm, just as they meant none by sticking up for themselves.

him: Of course. Times to be easy on yourself, friend.

me: But, I wonder if they know I’ve come around to love, even if I’ve rejected them along the way?

him: Rejection is a part of learning. Maybe even a part of loving. Looking at the cross, it seems humanity didn’t learn to love God until it rejected God.

me: But some prof.’s don’t accept rejection as a part of learning—as if they really are comfortable with the same passivity in students they run up against in their efforts to have us *engage* in our learning.

him: That’s too bad. You might watch the word rejection, though—you won’t always come to their side. Then how will you make up with love for what you did to them with rejection?

me: Many of them are some of the deepest friends I’ve ever had. Others are not. But I’ll miss the latter as well—everyone’s fiery involvement and depth of struggle—I love them. BUT

him: the big word . . .

me: Well—you were there with me. Did you see many who had the guts and the smarts to challenge teachers, to dare to stop taking notes, to respond to them, to claim time? Many of us learned how to read teachers, and we still comply with who is over us—for the grade. The same grade-getting smarts that got us into PTS in the first place.

him: You’re getting too serious, again.

me: Huh?

him: Are you a lover, friend?

me: What? Whaddyu say?

him: Careful, friend. Bitterness is an evil sickness. One you have the stuff it takes to head off—if I can urge you to do so without hooking into your self-degrading reactions and engaging your defenses.

me: You’ve been taking too many PTS courses. Have you been reading one of my papers?

him: No! That would only confuse me. I know all about you, remember?

me: I dunno.

him: _____

me: I could write them a letter, maybe:

Forgive me, friends, for my wrongs upon you. I forgive you for yours as much as I can. I will miss you all. In my act of forgiving and remembering, both you and myself, I will to experience the pain of the loss of this community. God bless. I can’t overstate this next statement, only because I didn’t say it enuf while I was here: I love you. (Unless that sounds too mushy—then accept this: “I thank you, and wish you the best.”) signed, Me.

him: I’ve not known you to be mushy. But we could work on communicating love more effectively in terms that aren’t mushy, but realized.

me: Only you could say these things to me. Who else would have the right?

him: Those who earn the right. But still, you’ve got to give it to them.

me: You know—I guess there’s more gripe.

him: well . . . I’m all ears.

me: It’s competition. It’s everywhere in achievement oriented “higher” America—but on a religious campus, we fear acknowledging it—probably because we can’t acknowledge how we are hard on ourselves as minister-types—yeah . . . competition is the subtle killer—quiet and unacknowledged, giving it all the more power.

him: I hear you.

me: That’s a contradiction to the gospel, I swear it!

him: I wouldn’t swear it. So much the the color grey . . . Some competition is good. But I’m saying this for them—I’ll be fair—I know you know this.

him: and if it weren’t that way when you came

me: I . . . I guess . . . I’m sure I would have climbed all over them myself.

him: You would have climbed all over them.

me: Hey, you’re getting rough.

him: You started it.

me: That’s different.

him: Of course. That’s good. You see the difference.

me: Maybe it’ll be different when I leave—the curriculum review, an established president . . . they could learn from my mistakes, they could acknowledge the problems and you could . . .

him: go with you

me: I’m scared.

him: I hear you.

me: but, I thought you’d be here . . . and . . . well, I know you’ll be there, too . . .

him: Sure. But you’ll only hear the me with you, unless you listen carefully for the me with them, which I doubt you’ll have time for, so

me: I won’t be able to say much after I leave.

him: you said it. But we’ll work on this more together—I promise you.

me: Thank you. Wait a minute.

him: I’m not going anywhere.

me: What do you mean, “this”?

him: We have a lifetime, friend.

me: I like that.

him: We could have ended on your “letter.”

me: I suppose.

him: You love them. It doesn’t seem you ever lost touch with that. But maybe the valleys have to out-number the mountaintops. What makes valleys so bad? Anyway, it just seems ironic that what you’re most looking for—by the way, I’m glad you know what you’re looking for; that’ll help you—what you’re most looking for is unalterably in you and among you.

me: I’ll bet you could have said it better without my language.

him: I love your language.

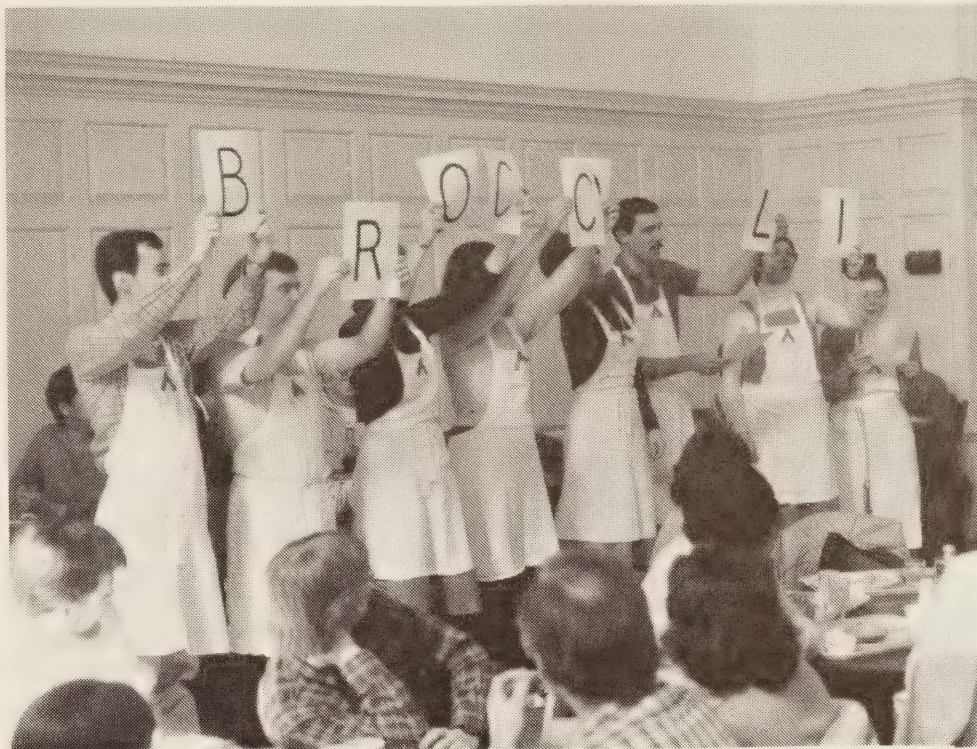
me: Thanx I’m glad you’re here.

him: Always And I’m glad, too.

—Fred J. Mendez

PTS Chef Wins Coveted Award

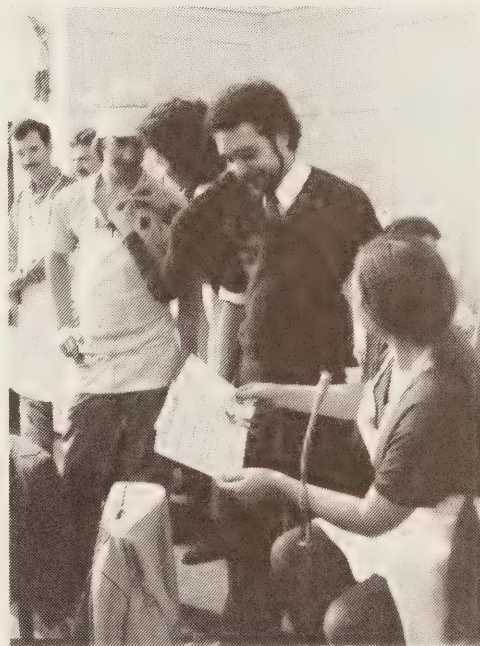
The culinary high point of the semester was when Head Chef David Coverdale won the PTS Broccoli Bake-Off for his creativity in finding new and amusing uses for the ubiquitous Seminary Vegetable. The inspiring lunchtime awards ceremony drew cheers and applause from all who were present.



"The Stalkers," directed by Adelbert More, sing an ode to their favorite vegetable. From left: Thomas Blackstone, David Woolverton, Betty Tallrico, Sarah Turner, Grave Livingston Swill, Stuart Pickell, Catherine Ziel, Elisa Diller.



Fated to be Feted; the recipients enjoy a moment of reflective fellowship after the ceremony.



Lori Patton presents the Broccoli Bake-Off Awards Certificate to a deeply moved Craig Cunningham, while Carol Noren pins the Gold Broccoli Brooch to Chef David Coverdale's lapel.

"Pears for Peace: In Memory of Her"

by Brad Binau

"... As he sat at table a woman came with an alabaster flask of ointment of pure nard, very costly, and she broke the flask and poured it over his head. But Jesus said, '... And truly, I say to you, wherever the gospel is preached in the whole world, what she has done will be told in memory of her.'"

—Mark 14. 3, 9

Somewhere near the outskirts of Moscow lives an elderly woman who now makes daily notations of her earnings from her vegetable patch with a purple pencil from Capital University, my alma mater. How she received that pencil is a most "disarming" story.

Last summer I was part of a seventeen member Lutheran student delegation to the Soviet Union. Our travels began in Moscow, that ancient and intriguing city. Late on a Friday afternoon we gathered in a downtown office building for a meeting with the Soviet Peace Committee, and what we hoped would be a productive session of give and take. The Soviet Peace Committee is (ostensibly) a citizens' group, independent of government finances or influences. Among the representatives with whom we met were a public official, several journalists, the staff member in charge of relations with peace groups in the United States, and an archdeacon of the Russian Orthodox Church in Moscow. We were graciously received and warmly welcomed, according to customs I had experienced on a prior visit to the Soviet Union.

At the outset the members of the Committee voiced their displeasure with the American tendency to refer to the Soviet people as *evil*. "Never," they said, "do we refer to the American people this way. We take issue with your government, that is true. But we do not call your people evil. Please, please," they asked, "return to your countries, especially to the United States, and explain that the Soviet people are not evil. We are peace-loving, just like you."

We had prepared ourselves carefully for this session. We strongly desired to keep the discussion on high ground, free from accusations and self-justifications. We determined that for the first part of the session the North Americans in our group would keep silent. Rather than engage the Committee directly on the relationship of the superpowers, we wanted to discuss the impact of the arms race on *all* peoples.

One by one the international students in our group phrased eloquent and penetrating questions. Muna, a Palestinian Lutheran student from the West Bank, pleaded the

cause of her people. "We are caught in the middle of a super-power struggle. We do not want to be the battleground for nuclear war." Kim, a Norwegian seminarian, raised similar fears on behalf of her people. From West Germany, our friend Udo inquired as to how the two Germanies, East and West, could relate peacefully and keep nuclear weapons out of the German skies. The two medical students in our group, Ricardo—from Brazil, and Manjula—from India, voiced anxieties about their people whose concern for nuclear stockpiles can realistically begin only after attending to the pressing need to secure daily bread.

By and by we North Americans also voiced our concerns. "How can we work together in Central America?" "There are concerns in both the U.S. and the U.S.S.R. that disarmament treaties are being violated. How can we speak to these issues?" "Is peace simply the absence of war? Or is there a larger vision toward which we must press?" And so it went, with each of us doing what we considered our utmost to reduce animosity and tension, while at the same time trying to dialogue about issues of significance.

Seldom, if ever, I suspect, did they meet groups like ours which came not to attack but to dialogue. The Committee had only one kind of response to which it could resort. To our surprise and profound disappointment, there issued from the Soviet Peace Committee a long string of self-justifying and defensive commentary. The causes for tension were foisted completely onto the United States.

In my chest my heart pounded; my face flushed with anger. "You asked us to see you as people of compassion and peace," I thought. "You asked us to share in our countries that the Soviets are people of the truth and not people of the lie." Fuming, but biting my tongue, I thought, "But all you have done is to reinforce every unfortunate stereotype that Americans have of what it means to be a Communist!" And I realized that my anger had become as counter-productive as their self-righteous posturing. Surely I have been uncritical of similar self-justifying rhetoric espoused by my own government. Surely I have responded with clichés to situations that shock me by their novelty.

And then our hour was up, and the meeting concluded. Sullen, bitter, and confused I boarded the bus back to the hotel. "Can such an experience ever be redeemed?" I wondered.

Happily, the story does not end here. On the way back to our hotel our guide suggested a stop at a farmers' market in Moscow. Here people come to sell their excess produce at a modest profit. It is one of the small capitalistic

concessions permitted in the Soviet system, evidence that the Soviet economy varies more than we often perceive. Trying to forget my exasperation about the Soviet Peace Committee I strolled among long aisles of meat and produce. Cucumbers and onions, bacon and berries, potatoes and apples—what a selection!

I stopped at a table piled high with pears. Behind it sat a Russian woman, plain in both dress and appearance. She looked in her sixties, though my guess was that a vigorous life had made her old before her time. With a gesture that must suffice for communication when one doesn't speak the language, I inquired as to the price of pears. With raised fingers she indicated a price that was more than I was willing to pay. I politely declined the purchase, hoping she would grasp the tone, if not the meaning, of my English.

As I turned to go I bumped into Pat, my roommate on the trip. His knowledge of Russian, though not perfect, allowed him to function adequately in situations like this. "Turn around," he told me. "She wants to give you something." Befuddled, I turned to see this woman holding up a pear and extending it to me. "She wants you to take it," said Pat. "As a gift." "But Pat," I protested, "I can't do that. It's a big sacrifice for her to *give* away something. I'm sure she needs the money." Quickly I smiled at the woman, hoping she would not find me offensive. "But she *wants* to give it to you," replied Pat. "And if you don't take it she is going to be offended." Humbly I accepted the pear, with Pat speaking thanks in my behalf.

As we turned away it occurred to me to offer a gift in return. But what? Frantically I rifled through my rucksack to see if I had anything with me suitable for the occasion. And there I found a purple pencil, engraved in white with "Capital University." As I stood by, Pat expressed by intentions. The pencil was from my University, a place very special to me. I would never forget her kindness and generosity. Please, would she take this small gift as a token of my appreciation?

Here in this marketplace I encountered another dimension of the Soviet people. I believe it is a more accurate and more enduring trait than the self-righteousness I experienced in the presence of the Peace Committee. From this simple woman came a kindness and a generosity befitting a saint. She surely recognized me as an American. But it did not matter. Her gift redeemed my day, and my image of the Soviet people.

Other experiences in my travels have convinced me that there exists among all

(Continued on page 14)

A Church in Turmoil

by Dolores Bedford Clarke

A tragic new dimension of materialism and secularism is threatening the Christian church, not from forces outside the church, but from within. The meaning and importance of church architecture are being challenged and redefined. Twentieth century America, as represented in the controversy and crisis at St. Bartholomew's Church in New York City, is announcing to the world that this distinguished church and all other churches no longer should be regarded with reverence and respect or accorded honor and devotion as a witness to God and an inspiration to humanity. Instead, the distinction of former years that a church is a sacred House of God now identifies such property with money as its primary meaning or value, not God. As a result, a theological battle and conflict are being waged in very temporal and worldly terms.

St. Bartholomew's Church is located on Park Avenue in New York City between 50th and 51st Streets, immediately adjacent to the Waldorf-Astoria Hotel. It adorns Park Avenue and graces Manhattan as a uniquely magnificent, serene, and majestic edifice. Indeed, it is the architectural triumph of Bertram Goodhue, one of America's foremost architects who designed St. Bartholomew's Church in 1919, which is the only neo-Byzantine and Romanesque church in North America; in addition, its classical portico was designed in 1902 by McKim, Mead, and White, who also are among the most distinguished architects in the United States and are acclaimed throughout the world. The importance of St. Bartholomew's Church to the architectural history of the United States cannot be overemphasized.

In 1967 the Landmarks Preservation Commission of the City of New York declared the religious complex of St. Bartholomew's Church, Community House, and Terrace with garden to be a historic landmark. Such a distinction and honor involves both opportunities and responsibilities; by law The Landmarks Preservation Commission of the City of New York must approve any proposals for alterations or demolition of historic landmark property. This site also is listed in the National Register of Historic Places in the United States and the United States Historic Trust as among the most significant so designated and destined architecture to be preserved for this and future generations to enjoy.

To make any alteration of either additions or deletions to the property of St. Bartholomew's Church is as serious and as absurd as it would be to add an arm to the Venus de Milo or to remove the dome from the United States Capitol to be replaced by a skyscraper

placed within the core of its central composition and construction. Some works of art and architecture are so priceless and precious that they deserve permanent protection beyond destruction or mutilation.

In 1980 an article appeared on the front page of the *New York Times* which revealed that an unnamed corporation had offered to purchase the entire religious complex of St. Bartholomew's Church for one hundred million dollars! Thus the first warning emerged of what was to become a bitter conflict among church leaders, both laity and ordained, denominational and ecumenical organizations, preservationists, developers and builders, real estate brokers, ever increasing numbers of the parishioners of St. Bartholomew's Church, accountants, engineers, lawyers, civic and cultural associations, concerned citizens, artistic, architectural, and political leaders of the City and State of New York, as well as national representatives from a vast array of individuals and professional organizations. This has become the greatest and fiercest landmark battle in the United States since the 1978 Supreme Court decision of Grand Central Terminal in New York City, which ruled that landmark regulations are valid to protect and to guarantee the permanence of the past, present, and future of our tangible artistic and architectural history.

Immediately the conscience of the entire city was outraged with fears that money could purchase even the souls of the religious establishment. Surely a Christian church would not worship at the altar of money with the dollar sign placed above the cross. As modern society has become corrupted by the wealth of materialism with a poverty of the spirit and soul, so St. Bartholomew's Church also has become dazzled by the allure of easy riches in place of poor church management. Alas, greed and avarice have become cloaked in the disguise of the work and mission of this church.

St. Bartholomew's Church in 1981 and 1985 twice submitted applications to the Landmarks Preservation Commission of the City of New York to demolish the attached Community House and Terrace with garden of St. Bartholomew's Church, thereby compromising and destroying the architectural integrity and trilogy of the religious complex. Nearly two million dollars of church funds were wasted in real estate speculation to seek to build a 58 story office building on their property first and then a 47 story office building after the first proposal was rejected unanimously; this second proposal also was rejected unanimously as another unsuccessful and unworthy failure. No building ever would be acceptable for approval, because it is

totally wrong to place any other structure on this historic landmark property which would be a conflicting and disharmonizing aesthetic intrusion. Once the property of St. Bartholomew's Church suddenly in the 1980's became a moneymaking scheme, real estate interests seduced this church to deny the past, compromise the present, and destroy the future of its religious heritage.

Real estate opportunists devised the scheme to purchase all or part of the property of the religious complex of St. Bartholomew's Church, Community House and Terrace with garden belonging to St. Bartholomew's Church to be destroyed in order to erect an office building through which an elaborate and complicated plan could be contrived, in association with St. Bartholomew's Church, for the Church to collect a large amount of money in rent from this property. To receive rent money from real estate then became easier and more desirable instead of stewardship in spite of the path of destruction which this involved.

Finally, the last legal hurdle with The Landmarks Preservation Commission of the City of New York was tackled by St. Bartholomew's Church in January of 1986 to seek an exemption from landmark law on the basis of financial hardship which would allow them to destroy their property, once again for the temptation and allure of easy riches. And, once again, the congregation of St. Bartholomew's Church was bitterly divided with continuing strife and controversy which also existed throughout the religious and non-religious community of New York City, as well as this creeping issue beginning elsewhere in the United States. St. Bartholomew's Church, one of the wealthiest churches in our country, pleaded financial hardship before the Landmarks Preservation Commission as the only legal means left available to them to seek an exemption to build the office building which had become their false God in this unholy war. Once again, the Landmarks Preservation Commission of the City of New York refused unanimously, with one abstention, to allow this preposterous request.

A former member of the Vestry at St. Bartholomew's Church and Chairman of its Building Committee, Ronald B. Alexander, courageously testified before the Landmarks Preservation Commission of the City of New York on December 3, 1985, that he resigned from his position of leadership in this Church when he discovered that the Vestry had knowingly and intentionally misrepresented the extent of legally available funds in its endowment and that these deceptions had been made upon the public, the parish, the

(Continued on page 12)

Political Prognostications I

by Edwin Stern

We have learned by this time that U.S. presidential campaigns never stop. Given the importance of the office, and its occupant's power to affect us all, it is not really strange that the papers are already weighing the prospects of Bush and Kemp, Hart and Cuomo for 1988. Of course at this stage it is mostly a waste of time to look at polls. In the past they are assured us that George Romney would win the 1968 Republican nomination, that Edmund Muskie had the 1972 Democratic nomination wrapped up, and that George Wallace was the Democratic front-runner for 1976. Until election time approaches, poll respondents tend to choose familiar names rather than thinking hard about their preferences.

But it is of some use to look at history. The past is not an infallible guide to the future, but it is the only guide we have. And in this case history does provide valuable clues. For instance, in the past fourteen election years (1932-1984), the presidential nomination of the party in power went either to the incumbent president or the incumbent vice president on thirteen occasions. The only exception was 1952, when President Truman was retiring and Vice President Barkley, at age 75, was considered too old to succeed him.

Thus George Bush seems to be in a strong position. And a closer look at the years when an incumbent president was retiring reinforces that impression. In 1952 Estes Kefauver swept the Democratic primaries (including a win over President Truman in New Hampshire before Truman announced his retirement). Truman's public approval rating was very low that year, much lower than Lyndon Johnson's ever got, and comparable to Nixon's lowest. Alben Barkley was too old to be a serious contender, and Kefauver reached the convention in first place in the delegate count with no administration candidate to challenge him. The administration then resorted to a non-candidate Governor Adlai Stevenson of Illinois, who was drafted by the convention on the third ballot.

In 1960 Eisenhower was in the position of being the first president legally ineligible to succeed himself. In such circumstances internal party power begins to flow from the president, who can't run again, to the vice president, who can. Vice President Nixon had potentially formidable rivals in Nelson Rockefeller and Barry Goldwater, but he used his position so effectively that he went through the primaries unopposed and won the nomination by a nearly unanimous vote. George Bush is in a similar position now.

In 1968, Lyndon Johnson did not announce

his decision to retire until the end of March, after being embarrassed by Eugene McCarthy in New Hampshire. Vice President Humphrey declared his candidacy in April, too late to enter his name in the primaries, which McCarthy and Robert Kennedy had largely to themselves. Nevertheless, by the end of May, Humphrey was well ahead of Kennedy in the delegate count, and was on his way to victory before the murder of Kennedy effectively ended the race.

Since then, of course, the primaries have acquired a more dominant role in the nomination process, but White House control of the convention of the party in power has continued. Even the unelected President Gerald Ford and the unpopular Jimmy Carter succeeded in beating back their challengers for the nomination.

Bush's most touted rival, Jack Kemp, has never won a statewide election. No member of the House of Representatives has won the nomination of either major party in the last fifty years. The best recent effort was by Morris Udall, who finished second to Jimmy Carter at the 1976 Democratic convention with about ten percent of the vote. Mere congressmen have trouble being taken seriously, and Kemp has not shown that he can overcome that handicap. He has backed away from three statewide races in New York: for the Senate against Jacob Javits in 1980 (Alphonse D'Amato entered the fray and emerged the winner), for Governor against Lt. Governor Cuomo in 1982 (Cuomo won a squeaker against Louis Lehrman), and for the Senate against Moynihan the same year. He has always opted for his safe House seat in Buffalo. My main question about Kemp and the presidency in 1988 is not whether he will win, but whether he will even run.

Two other Republican contenders, Howard Baker and Bob Dole, have both served as Senate Majority Leader, and might seem capable of giving Bush a more substantial challenge. In their case we have a clear historical precedent. Bush, Baker and Dole all three ran for president in 1980. They appeared to be starting about even (none of them was taken as seriously in the press as John Connally). Baker and Dole dropped out very quickly after the New Hampshire primary. Bush went on to win some primaries and emerge as Reagan's main rival for the nomination. There is no reason to expect a difference now in the relative ability of the three men to organize and run a national campaign.

Bush, as vice president, is subject to the charge of being a yes-man for Reagan.

Hubert Humphrey had the same problem when he was vice president; it goes with the job. I see no negatives for Bush in 1988 that will be more damaging than Nixon's in 1960 or Humphrey's in 1968. My conclusion is that, unless something unforeseen and drastic happens, Bush will be the next Republican presidential nominee.

That was the easy part. Picking the nominee of the party out of power is a much harder job. I will try to get to the Democrats next fall.

(Clarke-Continued from page 11)

Episcopal Diocese in New York and the Landmarks Preservation Commission. Only spiritual hardship and spiritual poverty exist at St. Bartholomew's Church, not financial hardship or financial poverty.

As our Committee to Oppose the Sale of St. Bartholomew's Church, Inc., of which I am a member of its Citizen's Advisory Committee, celebrated a Landmarks Victory Party in New York City on the evening of April 8, 1986, earlier that same day St. Bartholomew's Church filed a lawsuit in Federal District Court asking a Manhattan federal judge to overturn The Landmarks Preservation Commission of the City of New York's rulings to allow them to build a high-rise office building on their property and to seek 110 million dollars in damages from the City of New York for unconstitutionally interfering with their freedom of religion and for violation of the First Amendment of the separation of church and state. All of us on both sides of the historic issue are preparing to do battle in the federal courts with the avowed destination of the Supreme Court of the United States as the goal of St. Bartholomew's Church. The total waste of many more millions of dollars in this example of arrogance and egotism of ungracious and unworthy losers is without excuse or understanding, perhaps even forgiveness, if they ruin and destroy this church with their continued refusals to reconsider their unreasonableness.

Will the City of New York and our country announce to the world that we place the material and the secular above the history and inspiration of the past in our present and in our future? London would not destroy Westminster Abbey or St. Paul's Cathedral for money; Paris would not wreck the Cathedral of Notre Dame for riches, no matter how large; and Rome would not demolish the basilica of St. Peter's for avarice. We must not destroy a sacred House of God for any reason or reasons in such a crass demonstration of profanity.

(Diller-Continued from page 1)

It's important to me to participate in the training of those who will be pastors. It's also gratifying to be in an academic environment; I never did cut the academic umbilical cord.

Can you talk about some of the changes you have witnessed since your days as a student here?

The seminary is about twice as large and of course the presence of women on campus is different. Although there were ethnic minorities when I was a student there were not the numbers of people as today. I was here during the Mackay era—those were happy years, in general, for the U.S. The veterans had returned home, they were starting families, and everything was upbeat. And it was a great time to be here at Princeton. Life on campus had a different, perhaps more formal air than today. We all ate lunch and dinner together in one sitting wearing coats and ties. As a Westerner I was intrigued by the formality I associated with the East, so I enjoyed coming here and experiencing a different part of the country. And, of course, Mackay was a great man. He gave us the vision of the cosmic Christ, expanded our horizons, and gave us a new reality. He was called here at a painful time and given the difficult task of rebuilding the community. He was a "renewer" in the best sense of the word.

What is your vision for the Seminary?

In a general sense it includes the preparation of students for the ministry of our church. I believe we have a special responsibility to the Presbyterian Church to prepare future ministers to transmit the Reformed theological tradition. None of the ecumenical schools will do this. In addition, I would like to see our Ph.D. program enhanced. The seminaries should produce some of the doctors of the church and I don't want to see us rely on just the universities to produce our theologians.

What is the role of the Seminary in the future of the Presbyterian church?

I think we can participate in the theological renewal of the church. We need ministers who are clear about and convinced of the truth of the Gospel. We need ministers who can talk about God, Jesus, and the Holy Spirit without getting marbles in their mouths. We need ministers who can preach the Word of God, faithful to the scriptures and with a redemptive effect upon the world in which they live. I think some of our defeatism today stems from confusion about the Christian message. There seems to be a killing of the message by qualifications on one hand or by simplification on the other. I don't think either one of those approaches is adequate in the latter part of the 20th century. We don't

need pep rallies in order to improve the church, we need a new structure which radically touches and transforms human life and creates a vision of how the world will be transformed.

What are some of your short-term plans for the Seminary?

We have several projects under way. We are renovating Stuart Hall and of course constructing the new building behind Hodge Hall. We have the 175th anniversary coming up, and that's exciting. Then, of course, we have the curriculum review taking place now and over the next year. We have all these things going on that in the long run will shape the seminary for the rest of the century.

Do you have any advice for the seniors?

Be faithful to the best you know. Be patient and lead out of love. Pace yourselves: you're not running a 100-yard dash, you're running a marathon. Continue to build on what you have learned here; don't ever let your personal education cease. And remember, you can lead Presbyterian elders (or other lay leaders) almost anywhere but you can't push them around the block. That's a quote from Dr. Tom Dixon who was my field supervisor at the First Presbyterian Church in York, Pennsylvania. I think it's as applicable today as it was when he said it to me thirty years ago.

Art Tolbert: Artist in Residence

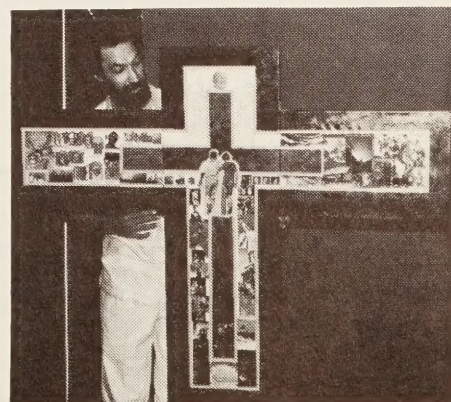
by Elisa Diller

Every educational institution should have an artist in residence. For PTS, the artist's official position is Mail Coordinator. In his time away from his duties, however, Arthur Tolbert uses his talents to paint, build scale models (his latest creation is a scale model of Shakespeare's Globe Theatre), and create collages. An example of Tolbert's work was seen in the display case in Speer Library. The large collage, made in the form of a cross, was commissioned by the Association of Black Seminarians for Black History Month. "I wanted to show not only the black experience, but also the black religious experience," Tolbert stated. "I didn't even think of using the canvas as a cross in the beginning. Originally I planned to do the collage in two long panels but I put the pieces on the floor and they just ended up in the shape of a cross." So I thought, "Well, why not?" The collage follows the black experience over a period of centuries from the Middle East to Africa to the United States. Past, present, and future are all represented. Emphasis on Martin Luther King Jr.'s philosophy on nonviolence can be seen. In the center of the cross are two young boys, one black and one white, walking arm and arm together. "They can see the future; we can't," said Tolbert. "I wanted to emphasize hope for the future, and the future of nonviolence."

Tolbert's interest in art came from his grandfather, with whom he lived in Alabama. "He was a carpenter and he did landscaping so he did a lot of work with his hands. When he wanted to build something he didn't draw it, he would make a little wooden model of it. He could make just about anything. As a matter of fact, he made most of my toys,"

said Tolbert. Tolbert spent time in the military during the Vietnam War although he never served in Vietnam. "I probably went into the military for the wrong reasons," Tolbert admitted. "I wanted to get away and see the world, but I found something very different than what I thought I'd find." It was during this period that Tolbert clarified some of his thoughts on nonviolence. "I'm concerned today about kids who end up in the military. They don't know what they're getting into. And this Rambo stuff is terrible. It's elusive and deceptive. Rambo never gets hurt. That's not the way it is."

When asked about his future plans, Tolbert talked about several new projects. He's planning to do a scale model of the Alamo and would like to do more painting. "Painting is my first love," Tolbert declared. He would also like to create more collages, perhaps in another exhibit for Black History Month. Tolbert said, "I've collected so much good material, I'm really excited about continuing the project."



Gospel Echoes in 'Dacia Felix'

by Father Ireneus Pop

"Miorita". "The Little Lamb". This popular epic ballad of preChristian Rumania exquisitely expresses, artistically and metaphorically, the sentiment of perfect communion with nature of the "Geta-Dacian" people. 2000 years ago, in the valleys, plains and foothills between the craggy Carpathian mountains and the Danube River, were born the Rumanian people, from a merger of the Geta-Dacian nation with the Roman empire. At the same time, this people received the Gospel directly from St. Andrew the Apostle, who preached in Dacia, the homeland of the ancient Rumanians.

"Miorita" is very old, its root sunk deep in the people's being, expressing a fundamental principle of theocentric humanism as professed by the ancient Geta-Dacians. These principles include a supreme faith in the ancient, ancestral God, without name, who dwells in heaven. Little by little, this God was substituted by Zalmoxys. A second principle is the strong belief in the immortality of the soul, and consequently, a belief in the eternal life in the kingdom of Zalmoxys. A third principle is the divinization granted to Zalmoxys. A fourth principle is the worship of ancestors. On the basis of these spiritual principles, Zalmoxys created a religious nation of the Geta-Dacians, and unified the two aspects of celestial and terrestrial existence into a harmonious whole. Parallel to this was a move towards national unity based on justice, brotherly love, peace, temperance, unlimited patriotism, and profound religious faith.

The preChristian ethnic roots of Rumanian humanism grew from these monotheistic principles. 'Miorita' is a genuine expression of all these preChristian ethnic roots, spiritually transfigured by the Divine Grace and ontologically embodied by the later Christian essence of the Rumanian anthropic humanism. I dare say, 'Miorita' is a Christian ballad, expressing in a subtle way the gospel echoes of the Carpathians in Dacia Felix.

'Miorita' speaks of two shepherds, plotting to kill a third because of his wealth. The little lamb—Miorita—is sad when she discovers this plot. She tells her master that the others

wish to take his life at twilight. Here arises an exquisite portrayal of marriage as a metaphor for death. The strong belief in an afterlife makes the shepherd see the horror of death in a bright perspective of 'becoming'—becoming the eternal bridegroom. He neither cries nor curses the other shepherds, nor the world which allows such evil. But rather, like the Good Shepherd, Jesus Christ the Promised Savior, he has no fear because there is no reason to fear death. Death is the starting-point of his life, a change from shepherd to bridegroom from the daily tribulations and sorrows to the joy of marriage with the princess of the world. He is not conquered by death. Death belongs to him, and he transforms it in such a way that there is no more fear and trembling.

"The Moldavian shepherd tells Miorita,
'Say to the Wallachian shepherd, and
to him from Transylvania,
To bury my body nearby.
There against the wooden fold,
Where oft we stood in times of old;
There in stillness behind the pen,
Hear my dogs speak once again.'"

His is no more a mere wooden branch, but a new creation.

In "Miorita" the time as well as the space are redeemed. If for Plato and his successors, matter was considered to be a cage for the spirit, a hateful prison for the soul, in "Miorita" the body is redeemed, as nature and humanity participate in the feast of marriage, respecting the equilibrium of identities by harmony, each one complementary to the other in the fulfillment of joy.

The custom of marriage in "Miorita" follows the Orthodox tradition. The bride and bridegroom come to the church for the wedding. In their company there are witnesses with candles. The priest crowns them as the King and Queen. When the wedding service is over, fiddlers lead the newlyweds home in a joyous procession. This custom is described in "Miorita" with cosmic dimensions.

" 'Miorita,' now the shepherd pleads,
'Tell not the sheep of the evil deed.

Tell them now that I am wed

My vows to the princess of the world
have said

That to my wedding fell a star

While sun and Moon my crown did hold
Fir trees and sycamores were my wedding
guests and

The High Mountains served as priests
of old.

Finally the birds did song supply
As candle stars lit up the sky.' "

"Miorita" is an artistic arrangement which separates history from eternity and the essence from the circumstance. Justice, bravery and sacrifice struggle against degradation and injustice. Yet the telling is hopeful and optimistic, for we know that the end, however bloody, is fulfilled with a wedding, an occasion of eternal joy.

In this respect, "Miorita" belongs to the Rumanian spirituality, which is, above all, Christian: it is the story of a person living their life according to their understanding of their encounter with death. Life springs from the tomb, and is manifest in death, in the very death of Christ. Our true humanity of Paradise triumphs over our un-natural, our fallen, nature. We are gathered in our entirety into Christ, as an infinite ocean of light flows from the risen body of the Lord.

(Binau-Continued from page 10)

peoples, particularly among Soviets and among Americans, great reservoirs of such generosity and tolerance and charity. If we are not afraid, if we do not prejudice, I believe these reservoirs can be tapped to nourish the growth of peace.

I think often now of this "pear lady of Moscow." She possesses a wisdom which governments on both sides of the Atlantic desperately need. I hope that when she draws that purple pencil from her apron pocket to note her modest profits, she will know that her generosity was not squandered. Whenever I have the chance to proclaim the gospel in the light of my Soviet experiences, this woman's actions are remembered.

Sitz im Leben

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